

knramesh

Place of good things . . . If an egg is broken by an outside force, a life ends. If it breaks from within, a life begins. Great things always begin from within.

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Tuesday, December 15, 2009

Fwd: maNimaJNjari of nArAyaNa paNDitAchArya - saN^skR^ita & English translation

Courtesy: From: **Phillip Hill**

Sri Mani Manjari **Of** **Sri Narayana Panditacharya**

(compiled from Dvaita.Org/List)

Introduction & Chapter 1.1 - 1.5

Dear Sri Haribhaktas,

With the grace of Sri Lakshmi Hayagriva and Guru Sri Vadhiraajaswami, I am commencing the stanza-wise postings of Sri Narayana Panditacharya's work 'Mani Manjari'. It is a work of 301 slokas divided into eight chapters. Traditionally, it is the first text taught to madhvas. It is among the three works on Sri Madhvacharya - Sri Hari Vayustuti and Sri Sumadhva Vijaya, being the other two - that has had a long tradition of being recited with devotion among orthodox Madhva circles. According to Dr.BNK Sharma, it is an essential prologue to Sri Sumadhva Vijaya. In the collection of essays on Sri Sumadhva Vijaya by Sixteen Eminent Scholars, released in Srirangam in late sixties, Sri Narayana Panditacharya is mentioned as amsha of Sri Subramanya, though no pramanas are given.

The first two chapters deal with Creation and Ramayana. The third and fourth chapter deal with Krishnavatara. The fifth chapter deals with ascent of Buddhism and early days of Advaita. The sixth chapter deals with the birth of Adi Sankara and his early activities. The seventh chapter deals with consolidation of Advaita and the demise of Adi Sankara. The eighth chapter deals with the torture of Tattvavadins (before Sri Madhvacharya) by Advaitins and the work closes with birth of Sri Madhva. At the end, Sri Narayana Panditacharya mentions in the end that he has devoted a separate work - his masterpiece - on the life of Sri Madhvacharya.

While Sri Harivayustuti and Sumadhva Vijaya have enjoyed many good translations into English, Mani Manjari has been sadly neglected (which is understandable, given that much matter that is given here is unfashionable). I have come across just one translation of it in Dharmaprakash (Issues of Feb & Mar '89, April & May'89, December'89 to May'90, June'90, July'90, August'90, Sept & October'90). The name of the translator has been acknowledged from issue of June'90 onwards as 'S. Narayana Rao, Bangalore - 580 019'. The postings are based on this.

The translator has appended 'notes' to many stanzas they have all been retained. I have found it necessary to correct the grammar and syntax heavily for easy reading. Grammatical errors in translation is not necessarily evil, and may even be legitimate if they bring the meaning closer to original - translation is such an impossible art!

I intend to post five stanzas everyday (so as to complete it in 60 postings) and along with the notes, the postings may be long and even uneven. I apologise

for the inconvenience. I have not used ITRANS since I have no prior experience with it, and Mani Manjari is too long a work for a beginner. The bare text of Mani Manjari, in Sanskrit, for parayana purposes, has been published by the Gurukula, Mantralayam.

I don't have the phalastuti of Mani Manjari and request learned readers to post it to the list.

Dedicating this work at the feet of Sri Srinivasa who resides in pure heart of Sri Vadhiraajaswami, Sri Raghuprema tirtharu of Adoni and in our own Guru, Sri Satyatma Swamiji of Uttaradi Mutt.

Kind Regards, AR

Sri Mahaganapathi Antaryami Sri Lakshmi Visvambaramoorthi Parabhramane Namaha

MANI MANJARI

by

Sri Narayana Panditacharya

Atah Pratamah Sargaha

1.1

Vande Govindamaananda Jnanadeham patim sriyam

Srimad anandatirtharya vallabham paramaksharam

I bow to Govinda (1) whose Svarupa is Divine bliss and Knowledge (2), Consort of Lakshmi and the Lord of Srimadanandatirtha and who is Supreme and indestructible in any sense (3).

Notes

1. Govinda - Govinda is not merely a name as is in our case; but it means that he is "Veda Pratipadya" - all the Vedas without any exception proclaim His

auspicious attributes.

2. There is no difference between whatsoever between His 'Svarupa' (Atma)-(Guni) and His auspicious attributes (Guna) like bliss and knowledge.
3. Destruction is four fold - ie. Loss of Very 'Svarupa', Loss of eternal body, Sorrowfulness and Imperfection. The Lord is devoid of all these flaws.

1.2

Sasarja Bhaghavavnadau tringunam prakruteh parah
Mahatattvam tato vishnuh srustavan brahmapastunum

First, Bhagavan created three gunas (Sattva, Rajas, Tamas) from Jada prakriti (4). From them, Bhagavan Vishnu created Mahatattva, which is the body (5) of Virinchi (Chaturmukha Brahma).

Notes

4. 'Jada Prakriti' or 'Mula prakriti' (Material cause of the world) is not created in the true sense. It is beginningless and endless (anaadi nitya).
5. Body of Virinchi means, the Mahatattva is patronised by him is Virinchi is the Patron deity for 'Mahatattva' (Abhimani Devata).

1.3

Mahattattvadahankaram sasarja siva vighram
Daivandehanmana h khani kham ca sa trividhattatah

From Mahatattva, Bhagavan Narayana created Ahamkara tattva, the body of Siva (ie. Siva is the patron deity for Ahamkara Tattva). From this three – fold ahamkara tattva, He created the bodies of all deities (Devatas), Mind (Manas), Sense organs (Indriyas) and Space (Bhutakasha).

1.4

Akasadasrujadvaayum vayostejo vyajjanat
Tejasah salilam tasmatprithivimasrujadavibhunah

Omnipotent Narayana created air (Vayu) from space, heat from air, water

(Salila) from heat (Tejas), Earth (Prithvi) from water.

1.5

Tatah kutasthasthamasrujadvidhim brahmandavigraham
tasminstu Bhagavan bhuyo bhuvanani chaturdasa Tatah kutastha

From the above twenty four tattvas, Bhagavan created Chaturmukha Brahma, who is the patron deity for the whole universe (Brahmanda), consisting of seven upper and seven lower worlds.

Notes

A brief account of creation by God is given in the above stanzas. It is elaborated further below:

Before creation, Bhagavan Narayana was lying on a diving banyan leaf in the midst of 'Pralayadaka' (Water) - the other form of Goddess Lakshmi. She took another form by name 'Arubhrani' and prayed Lord that the world may be created. On her request, the Almighty Narayana manifested Himself in various forms - Vasudeva etc (5 forms), Matsya etc (10 forms), Kesava etc (24 forms), Visva etc (1000 forms) and unlimited forms (Ananta rupas). This is called 'Atma Sristi'. All these forms are fully identical in all respects and there is no iota of difference whatsoever. Similarly, His consort Ramaa takes equal number of forms to serve her husband in those forms. This is 'Lakshmi Sristi'. Then, Bhagavan created three 'Gunas' - Sattva, Rajasa and Tamasa from the original prakriti, which is beginningless and eternal and patronised by Lakshmi. These three matters are mixed in uneven proportions making them fit for further transformations. This is 'gunatraya' sristi. With one percent of tamas, twelve percent of rajas, and rest sattva, He created 'mahatattva' the body of Virinchi. Although Rajas and Tamas are present in the body, they have no effect on the Patron deity - Virincha. From that portion of Tamas and Rajas in mahatattva, Bhagavan created Ahamkara tattva and Buddhi tattva respectively. All the gunas are present in all the tattvas in some percentage. From Sattvika portion in Ahamkara tattva, He created 'manas' (mind) and Vaikarika ahamkara being the bodies of Devatas; so also from Rajas portion, He created Taijasa Ahamkara and ten senses and action organs (Dasendriyas) and from Tamas portion, He created fire 'Matras' and five 'Bhutas' as follows - Space with sound (Akasa - sabda) -> Air with tangibility (Vayu - Sparsha) -> Heat or light with colour (Tejas -- rupa) -> Water with taste (Ap - rasa) -> Earth with odour (Prithvi - Gandha). In this manner, twenty four tattvas, bodies of all devatas and jivas with Avidya (ignorance) were created in minute forms. This is 'Sukshma sristi'. It may be noted here that Jivas are not created in the true sense

of the word as they are beginningless and eternal.

The Twenty four tattvas are as under:

(1) Mahat (2) Ahamkara (3) Buddhi (4) Manas (5-9) Jnanendriyas - Eye, Ear, Nose, Tongue, Skin (10-14) Karmendriyas - Speech, Hand, Limb, Arms, Genitals (15-19) Matras - Sabda, Rupa, Rasa, Gandha, Sparsha (20-24) Bhuta - space, air, light (heat), water, earth.

All these were created in minutest form.

Then, as requested by Brahma (Virinchi) out of these twenty four tattvas and with his golden divine semen, He created Brahmanda (whole world) and entered there. Thereafter, He created fourteen petalled Lotus from His navel, therefrom Chaturmukha Brahma (ie.Hiranyagarbha or Virinchi). Being satisfied with Brahma's prayer, He further created five elements - Space etc., for forming fourteen lokas (upper and lower world) from fourteen petals of the lotus.

1.6

Tatvikanatha devan ko vairajah purusosrajat
Tathaiva paramann hamsan sanakadisca yoginah

Thereafter, the Patron deity of Brahmanda (Brahmandaabhimani) Brahma, named 'Purusha' created Patron deities of eleven tattvas, and then were born Sages of very high order - Sanaka, Sanadana, Sanatsrajata and Sanatkumara.

1.7

Asuran dosarupanapyavidyam pancaparvanim
Varnasrama visesamsca dharmakliptim ca so'srjet

He then created 'Asuras' (6) who are embodiments of all defects, Five fold Avidya (ignorance) (7), Caste System (8), Ashrama (9), Code of Conduct and Dharma.

Notes

(6) 'Asuras' means Daityas with all flaws including hatred towards the very creator and other devatas. (7) 'Five fold Avidya' refers to Tamas, Moha, Mahaa Moha, Tamisra, Andha Tamisra

(8) Caste System - Brahmana, Kshatriya, Vaisya, Sudra

(9) Ashrama - Brahmacharya, Grhastha, Vanaprastha, Sanyasa

1.8

Maricyatrayadayah putra abhuvan paraestinah

Mariceh kasyapo jajnc vamanasya pita batoh

From different parts of the body of Brahma, Marici, Atri and other principal sages were born, Kasyapa, in whom the Lord Vamana manifested Himself was born to Marici.

1.9

Prajah sisrusurvividha avahatkasyapo ditim

aditim ca danum kadrun kikasam vinatamapi

Kasyapa desired to have many types of progeny and so he married Diti, Aditi, Danu, Kadru, Kikasa and Vinata.

1.10

Dityam tato'bhavan daitya adityam ca surah punah

Danau tu danavah kadrau naga nana visolbanah

From Kasyapa daityas were born in Diti, devatas in Aditi, danavas in Danu, most poisonous snakes in Kadru.(10)

Notes

10. The words 'abhavan suga punah' are in this verse, meaning, Devatas are born again. The idea is as follows:

Firstly, tattvabhimani devatas were created by Lord Vishnu in the minute form earlier to the creation of Brahmanda. They do not function in any manner at that stage.

Secondly, they were given birth by Chaturmukha Brahma through his various organs. Now, they preside over tattvas patronised by them. These are mula rupa (original form) of the deities. They have full control over the respective tattvas in sentient and insentient bodies by the grace of Mukhyaprana, who is the Supreme Controller of all, depending on Vishnu only.

Thirdly, these devatas were again born in other forms to Kasyapa and Aditi. In these forms, they serve Lord Vishnu in many ways and participate in His act of creation and destruction of sentient and insentient bodies within the Brahmanda.

As all the Devatas are samsajivas, they are capable of taking any number of bodies; these incarnations will have definite purposes. For example, Vayudeva as Hanuman, Bhima and Madhva; Rudra Deva as Asvathama and Durvasa; Indra as Vali and Arjuna; Surya as Sugriva and Karna and so on.

They serve the cause of Almighty Vishnu in those forms to earn His grace, and thus they pursue their 'sadhana' towards salvation. When their sadhana is completed at the time of liberation, they merge in their original form (mula rupa) and finally attain moksa.

1.11

Kikalayam yaturdhana vinatayamtu paksinah
Mahaviryah sutah asan kasyapasya mahatmanah

Demons (devourer of human beings) in kikasa and most powerful Garuda as bird in Vinita became sons of the highly intelligent Kasyapa.

1.12

Manavanam pita jajne aditayakasyapatmajat

Manurnama mahaprajne etanmanvamtaresvarah

The sraddha Dev by name Manu (Vaivasvata) was born after the birth of Vaivasvan possessing spiritual wisdom of very high order and origin of the human race, who is the son of Sun-God, who is the son of Kasyapa.

1.13

Tasya ghranadabutchrimaniksvakuh ksuvato manoh
Tapastaptva virincatsa lebhe Rangesvaram Harim

Once when Vaivasvata Manu sneezed, the great King Iksvaku was born through his nostrils. Then he observed religious austerities like fasting etc., and by grace of Virinchi, he got Narayana (Hari) idol with a divine chariot.

1.14

Vaikulsissamabhuttasya puranjayapurogamah
Tadanvaye vyajayanta sura rajarsayah pare

Iksvaku got Vikuksi as son. In his dynasty very powerful and spiritually matured Kings (Rajarsis) were born.

1.15

Tasminvamsa Dasaratho bahuvatyanta bhagyavan
Sorcanvaimanikam visnum raraksa mahatim mahim

In that family, Dasaratha, the richest emperor was born. He worshipped Vishnu in the divine chariot and ruled the great kingdom.

1.16

Tasminkale surah sarve maharaksana piditah

Dugdhabdhi sayinam visnum saranyam saranam yuyuh

During that period, all the Devatas, being importuned by great demons (like Ravana) took refuge with Vishnu lying in the Milky ocean, who protects all from danger.

1.17

Ta adistah sriyah patya jajnire ksitimandale
Sakhamrigadi bhavesa Hanuman marute'bhavat

The Devata's being ordered by the Consort of Lakshmi, Narayana, were born on this earth as monkeys etc, and Vayudeva by name, Hanuman.

1.18

Abhayaya satam hatyai raksasanam tato Harih
Rama nama Dasarathat Kausalyayamajayate

In order to protect virtuous people (and to bestow them with salvation - moksa) and to destroy demons (and to send them to eternal hell), Hari - Narayana - incarnated Himself as the son of Dasaratha and Kausalya.

Notes

Narayana does not have to take physical body at any time. He is the embodiment of divine knowledge and bliss. As such, Rama is not 'son' of his parents in the true sense. He only pretends or acts as a human being. This should be remembered when we read further about Rama, Krishna, and other manifested forms of Almighty Sri Narayana.

1.19

Tato Lakhmana Satrughnau Sumitrayam bhabhuvatuh
Kaikayyam Bharatho Jajne sada sbharato nrpat

Thereafter, Lakshmana and Shatrugna were born to Dasaratha in Sumitra and Bharatha, always submerged in auspicious deeds only, was born to Kaikeyi.

1.20

Abhyavardhamta samyancah kumarah sukumarakah
Caturbhiscaturaih putraih pitarthairiva nirbabhau

These holy children grew as pleasing boys; the father Dasaratha considered four intelligent boys as four purusarthas (ie. Dharma, Artha, Kama, Moksa).

1.21

Visvamitrstato yajnanighnato raksassvaran
Nihamtumanayamatham Ramadevam salaksmanam

Then, Viswamitra (11) brought Rama (12) with Lakshmana to his monastery for destroying demon kings, who were attacking yajnas (sacrifices).

Notes

11. 'Viswamitra' is not merely a name, but it means he is friend of all good and blessed souls.

12. 'Ramadev' means Lord to whom even the liberated souls (muktas) offer prayers (Visnu).

1.22

Adavyam tatakam hatva sa siddhasramamameyivan
Vidhuya yajnavighnansca videhavisayam yayau

Rama killed Tataka in the forest and went to Siddhasrama; then, He killed these demons who were hinderence to the rituals and proceeded further to Videha kingdom.

1.23

Rajadyaih pujitah so'tha vihbjaya dharnuesvaram
Janakimalabhistooccaih stuyamana suresvaraih

Rama was received with devotion by King Janaka and others and when Rama broke the great bow of Siva (Presented to Janaka by Siva) and procured Janaki (Sita) while Devatas praised His glory.

1.24

Gacchan devya sahayodhyam savasistah sahanujah
Kavikayayutajyotsnakantavavat sa vyarocayata

Rama, while going to Ayodhya shone brilliantly with Vasista and his brother, Lakshmana like the Lord of moonlight with Brihaspati and Sukracharya.

(Here, Lord Rama is compared with the Lord of moonlight ie. Moon, Sita with moonlight, Vasista with Brhaspati, and Lakshmana with Sukracharya).

1.25

Pravisya nagarim tatra parvandhya pitaram tatha
Matrusca punjitah sarvaih sa reme sukhacithanuh

After entering the city (Ayodhya) He whose body is very bliss and knowledge, prostrated to His father and mother; He was worshipped by all the citizens and was quite happy.

1.26

Ramarajyabhisekaya dadhre Dasaratho manah
Nijaghne sa tu kaikayya matsuto gamavediti

Dasaratha made up his mind to coronate Rama as King but Kaikeya obstructed saying "Let my son, Bharatha rule the Kingdom'.

1.27

Ramadevastada stahah Sitalaksmanabhyam samanvitah
Vanamprati yayau vadhyan asesanapi raksasena

Then, Rama left the city and went to the forest along with Sita and Lakshmana
for killing all the demons.

1.28

Dvastakaram vighnonam ca karyamasa raksetim
Lankesabhaghinim Ramo Lakshmanenanujanmana

Rama asked his Brother Lakshmana to cut off the ears and nose of the demon,
Surpanakhi, the sister of the King of Lanka, Ravana.

1.29

Rama viprakritah kravyat pratikarmacikirsaya
Ajagama sahanikah kharo dusanasamyutah

The non-vegetarian, Khara came with Dusana, along with the army towards
Rama to take revenge against the disrespect and punishment inflicted by him
(to Surpanakha). Khara and Dusana were relatives of Ravana.

1.30

Tan jaghana ramanatho ramo rajivalocanah
Leelayaiva paranandah surakarya prasiddhaye

Lotus-like eyed Rama with infinite bliss, the consort of Rama killed all of them
without any efforts; it was a pastime to him.

1.31

Rama purastat paratopi ramo ramah paramdiksu vidiksu ramah
Ramairanantairiti visvarupo nighnannaratin viraraja ramah*

While destroying the enemies Rama was seen with countless forms in all directions - east, west; south-east etc., and shone brilliantly. He assumed so many identical forms as He is - 'Visvarupi' - Perfections unlimited.

Iti Srimatkavikulatilaka Trivikrama Panditacharya suta Narayana
Panditacharya Viracitayam Mani Manjaryam Prathamah Sargah

Atah Dwiteeya Sargah

[Note by AR - Mr.Prasanna Tadpatri has provided the ITRANS version of the next fifteen verses of Chapter 2, from a kannada version. Our thanks to him for this.]

tato dUraM gate raame raavaNassahalakShmaNe
siiteyaM niyata iti matvaa ninye tadaakR^itim.h

raamaantike sthita devii na mandaiH samadR^ishyata |
ruupaantareNa kailaasaM gataa nityaaviyoginii ||1 ||

After destroying Khara, Dusana and others in the forest, when Rama and Laksmana were far away from the asrama, Ravana thought that Sita might be kidnapped but he took away a substitute, that looked like Sita.

Although Sita devi was with Rama, she could not be seen clearly by ignorant people; Sita who is ever inseparable from Rama, went to Kailasa by taking a different form.

nityaM pashyannijAM deviim puurNasantoShasambhR^itaH |
raamo na dR^ishyate deviityabhuutsa~NkaTavaaniva || 2 ||

Rama seeing His consort Sita Devi always, was happy to the fullest extent, but
He looked as if distressed at not seeing her.

Notes:

The substance of Stanza 1 & 2 are as follows:

Sita being incarnation of Ramaa (Lakshmi) is all powerful, next only to the
almighty, Rama. She is always with her consort in one form and thus
inseperable. When Ravana came to her to carry her away, she left the place
and went to Kailasa leaving a substitute figure behind, which looked like her in
all respects. Indra entered the body in one form and made it sentient. Thus,
Ravana was illusioned by the substitute body that he took away.

2.3

prabha~njanasutaH shrImaanaa~njaneyo nira~njanaH |
nanaamabhaktisampuurNo raamaM raajiivalochanam.h || 3 ||

The unblemished son of Prabhanjana (Vayu deva), Sri Hanuman (Anjaneya)
prostrated before the Lotus-like eyed Rama with all devotion.

2.4

raama svaaminnamastubhyaM duShTaa~njahinijaanava |
nirduHkhaanandalilaatmannityastautsa nijaM gurum.h || 4 ||

Hanuman prayed his eternal (permanent) master - "O Rama, Thou art the
embodiment of Bliss, untinged with sorrow, all Thy actions are Thy very nature
and effortless, destroy the wicked and protect Thy devotees".

2.5

sa vanaantaramaasaadya raamassugriivamaikShata |
tena sakhyaM samaasaadya nijaghaana tadagrajam.h || 5 ||

He (Rama) went to another forest and there He made friendship with Sugriva and there killed his brother Vali. (Vali was an enemy of Sugriva although they were brothers).

2.6

tatassugriivasandiShTaa vaanaraa dikShu sarvashaH |
prasasrurnipuNaa viiraassiitaamaargaNatatparaaH || 6 ||

After the death of Vali (Sugriva got his kingdom back), being ordered by their master, Sugriva's monkey warriors went in all directions in search of Sita.

2.7

dakShiNaaM kakubhaM gatvaa hanumaanambhasaaM niDhim.h |
atila~Nghya gato la~NkaaM siitaakR^itimavaikShata || 7 ||

Hanuman went to the south and jumped over the vast ocean, reached Lanka and found out 'Sita'. ('Sita' within brackets to distinguish mayic Sita from the real Sitadevi who is in Kailasa).

2.8

raamaa~NguliiyakaM devyai datvaa chuuDaamaNiM tataH |
sa~NgR^ihya jaanakiimbhaktyaa natvaasaavaaruhattarum.h || 8 ||

Hanuman gave Rama's ring to 'Sita' and collected the Chudamani from her (a jewel worn in the crest by ladies), bowed her with devotion and climbed a tree.

2.9

vanaM vishakalayyochchai raakShasaanakShapuurvakaan.h |
nihatya maarutirla~NkaamadahatpuchChavahninaa || 9 ||

Hanuman, son of Vayu, destroyed Simsupa forest and killed Aksakumara (son of Ravana) and other demons; then he set ablaze Lanka with the fire that was in the end of his tail and reduced city to ashes.

Notes:

Aksa Kumara was one-third of the force of Ravana. He with his army was destroyed completely by Hanuman who was alone.

2.10

tato ratnaakaraM tiirtvaa vaanarendraissabhaajitaH |
datvaa chuuDAmaNiM dhanyaH praapya raamaaya so.anamat.h || 10 ||

After destroying Lanka, Hanuman jumped back into the ocean, being worshipped by the great monkeys, he bowed down to Rama and offered the Chudamani jewel to him.

2.11

raamo hanumataa saardhaM lakShmaNena cha dhiimataa |
sugriiveNa sasainyena kiinaashaharitaM yayau || 11 ||

Rama went in the direction of south, presided by Yama, along with Hanuman, clever Lakshmana and Sugriva with his army.

2.12

sa setuM sakShiNambhodau bandhayaamaasa markaTaiH |
sasainyo vartmanaa tena naktaJNcharapuraM yayau || 12 ||

Rama got constructed a bridge by the monkey; and on that path, He went with His army to Lanka, the city of demons, who traverse during nights.

2.13

nijaghno raakShasaaniikaM vaanaraassahalakShmaNAH |
hanumaan bhagavatpriityai jaghaanaatibalaan ripuun.h || 13 ||

Monkeys with Lakshmana destroyed army of demons; and Hanuman destroyed very violently enemy forces to please Bhagavan Rama.

2.14

so.ajivayanmahaarakShomohitaan sarvavaanaraan.h |
gandhamaadanamaaniya tadgataagadavaayunaa || 14 ||

When all the monkeys were swooned because of this very powerful demon (Indrajit), Hanuman brought Gandhamadhana mountain containing life – giving medicinal herbs and saved their lives. They got consciousness by the very wind blown from the mountains.

Notes:

Medicinal herbs are of four kinds:

1. Mrtasanjivini - It gives life to the dead - in war or by accident.
2. Santhanakarini - It joins cut off portions of the body, limbs etc.
3. Savarnakarini - It heals the wounds and removes blood stains etc.
4. Visalyakarani - It removes arrows and such metallic pieces stuck to the body.

2.15

Asamhyan raksasanhatva kumbhakarnam ca ravanam
Ramo Vibhisanam raksah samrajyeso'bhyaciklpt

Having killed innumerable number of demons, Ravana and Kumbhakarna, Rama coronated Vibhisana (younger brother of Ravana, and devotee of Rama) as King of the land of rakshasas, Lanka.

ashokamuulamaasaadya darshayaamaasa jaanakiim.h |
nityaaviyoginiiM devIM raamo mandadR^ishaamapi || 16 ||

Rama having gone near Asokavana and presented invisible and inseperable
Sita to the view of ignorants.

hanumatpramukhaiH saardhaM devyaacha puruShottamaH |
aruhya puShpakaM raamo jagaama nagariiM nijaaM || 17 ||

Rama who is Supreme to ksara and aksara pursued (sic) ascended an air-
chariot by name Puspaka along with Sita devi, Hanuman and other monkeys
and went to his native city, Ayodhya.

bharato bhaktibharito raamamabhyetya nirvR^itaH |
papaata paadayostasya kR^iShNasyeva shvaphalkajaH || 18 ||

Bharata being united with Rama fell on his feet with zeal and affection just like
Akrura, son of Svaphalka to Krishna.

tamutthaapya pariShvajya raaghavo.antaH puraM gataH |
sampuujito janaissarvairjananiimabhyavandata || 19 ||

Rama lifted him up and embraced him. Being adored with reverence by all the
citizens, Raghava went to the seraglio and bowed down to his mother, Kausalya
Devi.

raamo raajyaabhShiktassan shashaasa jagatiiM prabhuH |

dharmaanashikShayatpuurNo bubhuje sampadassukhii || 20 ||

Rama, after being coronated as King, ruled the country. The almighty Rama possessor of infinite bliss and knowledge trained his subjects in varnasrama and enjoyed his possessions.

sanakaadiiMshcha tadvaMshyaanmuninanyaaMshcha maarutiH |
raamaantike shrutivyaakhyaavisheShaansamashikShayat.h || 21||

Maruti (son of Maruta - Hanuman) taught well commentaries and sub-commentaries on Vedas to the sages Sanaka and others in his lineage, like Durvasa, in presence of Rama.

suraaNakaaMstamo netuM tatyaajeva sa jaanakIm.h |
vyaaptatvaanniravadyatvaattasyaastyagaH kathaM bhavet.h || 22 ||

Rama appeared as being separated by Janaki (Sita) in order to send the daityas by name, Suranaka, to hell; how can there be seperation when He is omnipresent and free from all defects?

svaatmaanaM yaj~napuruShaM yaj~nenaayajataatha saH |
tatraagataa satii siitaa vedyaamantardadhe kila || 23 ||

Rama performed sacrifices like 'Asvamedha' and satisfied the Supreme God, presiding ceremony which is another form of Himself. Is it so, that Sita came at the time to the platform of the ceremonial hall and disappeared there itself?
- (The answer is No, as she is with Rama always in one form).

dharmaM saa~NkhyaM cha yogaM cha varthayaamaasa raaghavaH |
praavoChanmarutassuunussampado nanR^itustadaa || 24 ||

Rama (Raghava) directed to conduct scriptures on Dharma, Samkhya, and Yoga; Hanuman, son of Vayu preached them to disciples and the nations' wealth and all riches were simply dancing. (meaning, the countrymen were very prosperous and happy).

prakR^ityaa paramaa haMsaa brahmaNo maanasaassutaaH |
sanakaadyaastataH shrutvaa vyaachakhystattva ma~njasaa || 25 ||

Sanaka and others, saints by nature, who were born from the very power of the mind of Brahma (Virinchi) learnt the correct interpretation of Vedas and wrote commentaries correctly.

2.26

Namo Ramaya Ramaya Rama Rama Namostu te
Ramah svami gati Rama iti loka vicukrusuh

The citizens were shouting loudly - 'O Rama, magnificent Lord, We bow down to you; you are the controller of all; you are our goal'

2.27

Devo jigamisurdhama sviyamatharthitah suraih
dugdhabdhim prayayou seso Laksmanno Ramocoditah

When Rama willed to go back to his place, Vaikunta, Devatas prayed that he may do so; Lakshmana, being instructed by Rama, took his original form of Sesa and went to Ksira Samudra (Ocean of Milk).

2.28

Samayata samayata ye ye moksapadecchavah
Evamaghosayadramo dutairdiksi samastsah

Rama proclaimed in all directions through the messengers "O, Whoever desires to have Moksha (liberation from bondage) may come".

2.29

Athottaram disam devah prathastc shasitaya
Vanaradai rnaradhirapyasesairjantubhivrtah

After such proclamation, Rama with Sita, surrounded by many men, monkeys, birds, animals and others made journey in the northern direction.

2.30

Tesam moksapradam datvabhyanujnanya Marutsutam
Raghavah Sitaya sardham vivesa svam param padam

Rama offered all his followers suitable places (Lokas) to stay (in order to give moksa in usual course), ordered Hanuman, the son of Marut (Vayu) to stay on earth itself and proceeded further and entered his principal abode, Vaikunta.

Notes:

Those souls graced by Rama should wait for final liberation till Chaturmukha Brahma completes his sadhana. As such, they were placed by Rama in different lokas ie. Maharloka, Janaloka, Tapoloka, Satyaloka, according to their worthiness.

2.31

Satyena bhaktya ca viraktimatya matya ca dhrtya ca tapasyaya ca
Ha Rama Rameti sadopagayan prabhanjanih kimpurusesu reme

Hanuman (son of Prabhanjana), averse to the worldly pleasures, with full of penance, meditation and devotion, spent his time in Kimpurusha khanda, praising and singing always as 'Ha Rama, Rame, Rama".

Iti Srimatkavikulatilaka Trivikrama Panditacharya suta Sriman Narayana

Atah Triteeya adhyayaha

3.1

Himansoratriputrasya budho nama suto'bhavat
Pururava maharajastasya putro vyajayate

(Sri Krishnavatara is described in the next two sargas)

Chandra (Moon God), the son of Atri rsi, had the famous Budha as his son. The King Pururava was born as his son.

3.2 Tasyayurbhavatpntro nahusastasya nandanah
Yayatirbhavattasya nandano balaviryavan

King Ayu was the son of Pururava; his son was Nahusa and his son was very powerful King Yayati.

3.3

Devayanin ca samistamsa uvaha priye ubhe
Prathamusanasah putrid dvitiyo vrsparvanah

The King Yayati, married two girls, one was Devayani, the daughter of Sukracharya (usanasah) and the other was Sarmista, the daughter of King Vrsaparva.

3.4

Yadun ca turvasun raja Devayayanyamajjanat

Drhyam canumca puram ca sarmistayamajjanat

The King Yayati gave birth to the King Yadu and Turvasu in Devayani and to the King Drhya, Anu and Puru in Sarmista.

3.5

Yadorvamss tu rajanah kartaviryapurogamah
Babhuvuvurbhagavadbhaktastapojnanaparayanah

In Yadu's family, many Kings Kartavirya and others were born and they were all devotees of God, possessed religious wisdom and followed religious austerities such as severe abstinence.

3.6

Purorvamse tu rajanah asan dawsyantipurvakah
Tesam kirtya ca vikrantya samstah purita disah

In Puru's family also, many kings - Bharata, son of dushyanta and others were born and they were famous for their valour with their fame spread in all directions.

3.7

Bhugbharaharanapeksa tasminkale divaukasah
Dugdhabdhisayinam Visnum saranyam saranam yayuh

In order to destroy daityas, who were burden on the earth, the gods in heaven went and appealed to Vishnu, the protector of all, lying in Ksira Samudra (Ocean of Milk).

3.8

Vipraksairadibhavena ta adistah suradayah
Babhururbhagavatsevam vidhitsantah smastasah

Having been ordered by the Lord, all the deities and others descended from heaven in the forms - Brahmin, Kshatriya, etc in order to serve him.

3.9

Varunah santanurnama purorvamsee vyajayata
Vicitraviravastasyasitputrascitrangadanujah

Varuna dev was born by name Santanu in Puru's family; and he got two sons - Vicitravirya and Chitrangada.

3.10

Drtarastrasca pandusca iti (tasya) putro babhunatuh
Pandoh kunti ca Madri ca dve bharye dharmakovide

Vicitravirya got two sons - Dhrtarastra and Pandu; Pandu married two – Kunti and Madri who were well versed in religious austerities (Dharma).

3.11

Sa Pandurmunicapena strisangamasukham jahau
Bhartrajmaya sutam kunti Dharmallabhe yudhistira

Owing to the curse of a sage, Pandu did not have sexual pleasures through his wife; but on the mandate of her husband, Kunti got Yudhistira through Yamadharmaraja.

Notes

Once, a sage was enjoying sexual pleasures with his wife, in form of birds. They were hit with an arrow by Pandu who thought them to be mere birds; while discarding the bird bodies, the sage cursed the King that he may also meet death if he enjoys sexual pleasures with his wife.

Kunti had served Durvasa rsi in her father's house when she was a virgin. The sage, being satisfied with her service blessed her with a boon that she may get children by the grace of any god by calling his name and respective incantation. Pandu, desiring of having progeny, permitted Kunti to get a child by calling a deity. The clever Kunti called Yamadharmaraja, as He is patron deity of Dharma and justice. She got Yudhistira (Dharmaraja) as son through him. Again, for protecting Dharma in the kingdom, she got Bhimasena as her second son through the most powerful Mukhya Vayu. Third, for expanding the kingdom by conquering the lands, she got Arjuna, through Indra, next to Vayu in power. Then, she administered a mantra to the second wife of Pandu, Madri to get a child. But that intelligent lady called Asvini Devi and got twins - Nakula and Sahadeva.

3.11

Dhrtarastrasya Gandharayamasan Duryodhanadayah
Vadhaya Marutastesam Bhimam kuntyamajjanat

Duryodhana etc (one hundred children in all) were born in Gandhari through Dhritarastra; to destroy them Marut (Vayu) gave birth to Bhimasena in Kunti.

3.12

Sa lebhe vasavaggisnum yamau Madri ca Dasrayah
Vane vardhanta vatsasta Panduna pariraksitah

Kunti got Arjuna as son through Indra Deva and Madri got twins through Asvini Devas. All the children were well protected by Pandu.

3.13

Evam pancala bahlikah avardhanta mahabalah
Ahukadyadavadugraseno'bhuddevakastatha

Similarly, the Kings of Pancala and Bahlika became prosperous and Ugrasena and Devaka were born to Yadava by name King Ahuka.

3.14

Devakasya suta jagne Devaki devasammata
Vasudeva uvahainem yadavah suranandanah

With the assent of Sri Hari, Devaki took birth as daughter of Devaka and

Vasudeva, the son of Yadava Surasena married her.

Notes

Devaki and Vasudeva were the incarnations of Aditi and Kasyapa respectively. As such, Sri Hari gave his consent so that He may manifest as Krishna through them.

3.15

Tatra pradurabhuddevah paramatma sanatanah
Dampatyoranayorasah purayan surakaryavan

The Almighty Lord Sri Hari manifested Himself in Devaki to fulfil the desire of the couple and the deities (ie. Destruction of the asuras).

3.16

Vasudevasya Rohinyam tatah purvamajayata
Ananto balavatvena balabadhra iti srutah

Earlier to Krishnavatara, Sesa deva was born as a son to Vasudeva in Rohini, by name Balabadhra, as he was very powerful.

3.17

Jnananadatanum syamam sankhacakra gadadharam
Vyaktamatram Harim drstva tustavarakadundubhih

Vasudeva saw the Lord, Sri Krishna, in bluish colour, having four arms with sankha, chakra, gada and padma. He was embodiment of knowledge and bliss (immortal) and He was not a product of conjoining of his parents. Hence, Vasudeva simply praised him.

3.18

Svajnaya sa vrjam nttah kamsatbhittena saurian
Sisurupo yasodayah sayitah sayane sunaih

With His instruction, Vasudeva took Sri Krishna in baby form to Gokula, out of fear from Kamsa; and laid Him down in the bed of Yasoda Devi.

3.19

Candikam tatsanodbhutam nitva yadovanandavah
Devakyah sayane nyasya purvavatbandhomayayau

Vasudeva, the son of yadava sowri, took Durga Devi in baby form, just born (in Gokula) and brought her to Mathura, put her in bed by the side of Devaki, and thereafter again went to fetters.

3.20

Tam kanyam kamsa aniya nihantumupaicakrame
Mrtyuste jata ityuktra sotpapata nabhastalam

Kamsa took the girl baby out of his house and began to kill her but the baby escaped from his hand and sprung into the sky saying that the killer had already been born elsewhere.

3.21

Jatamatrankumacansa nihantum janamadisat
Himsavihara dustatse nijaghnurbalakanbhuvih

Kamsa ordered his men to kill all the babies as soon as born; Those wicked men who took delight in doing evil deeds and killed children on earth.

3.22

Jagama Gokulam dusta dhasti kamsasya Putana
Krsnamadatta sa hantum tam jaghana Ramapatih

Putana, the step mother of Kamsa went to Gokula and caught hold of Krishna to kill; but Ramapati (Krishna) killed her himself.

Notes:

Putana was the step mother of Kamsa because she fed him with breast milk and brought him up. She smeared the nipples of her breast with poison, took a beautiful form and after coming to Gokula, pretended that she would breastfeed Krishna. Fully knowing the cunningness of the wicked lady, the Almighty in baby-form injected the same poison into breast and heart and killed her in no time. She dropped down dead in the original form, which was demonical and the people in Gokula were surprised at the great strength of the baby.

3.23

Sayitah saktasyadhah sakataksam jaghama sah
Amimastrnavartam tennitah sa lilaya

Once Krishna was sleeping under the cart, which was another form of Sakataksha, a demon, who had come in that form to kill Krishna; but he shattered the cart into pieces and killed the demon. Again another baby by name Trnavrta came in the form of whirling storm and lifted the baby Krishna high in the sky but Krishna himself killed and dropped him to the ground without any effort.

3.24

Gargo'tha sourinadistascakara kratriyocitan
Samkarannama camusya sakalasya vrajangatah

Vasudeva asked Gargacharya, the family priest, to conduct the naming ceremony etc (to Krishna and Balarama) as prescribed for Kshatriyas and he went to Gokula and performed the same.

3.25

Pangane rinkhanam kurvam arbhakaih saha Madhavah
Leelabhirbhavagarbhabhirjanamanandayau babhau

The people in Gokula were very happy to see the bright baby, Sri Krishna crawling on his hands and feet along with other children in the courtyard, as his actions were purposeful.

3.26

Jaghasa mrttikim devah kadacillilaya Harih
Matropalabdha asye sve vyatte viswamadrasiyat

Once Krishna ate a morsel of mud only while playing. Mother Yashoda scolded Him and His mouth got opened. The Almighty showed her the whole universe in that small mouth.

3.27

Dedhyamatvam vibhajyesah kadaciccandra sannibham
Navanitam samadaya raho patva jaghasa ca

Once, the Lord Sri Krishna broke the pot containing curd into pieces and took away the butter, as bright as moon; went to a secluded place and ate it also.

3.28

Jananyolukhale baddhah so'rjunavudamulayat
Nalakubera Manigrivau mocayamasa sapatah

Once Sri Krishna was tied to a big mortar by his mother as He was very mischevious. He dragged the mortar without any effort in between the twin trees; they fell down and two Gandharvas by name Nalakubara and Manigriva emerged from them, having been liberated from curse.

Notes:

The Gandharva sons of Kubera, named above were once walking about for pleasure in a garden in bare body, when the Rishi Narada saw them and he was disgusted with the sight. He immediately cursed them to be in bare body always. They realized their folly and begged his forgiveness. He consoled them saying that they would be liberated from that state when Lord Krishna would touch them. They took the form of big trees (twin trees called Arjuna vrksa) and were awaiting liberation. Now, when Sri Krishna dragged the mortar, His body came in contact with the trees and the Gandharvas were able to get their original bodies and they praised the Lord.

3.29

Trndavanamiyasuh san Nandasunurbrhadvane
Sasarga romakupebhyo vrkan vyaghrasamanbale
Tatrorpatabhiya Gopa apurvrndavan vanam

The Nanda's son, Sri Krishna once desired to go to Vrndavan, a garden town. So He created out of His hair roots in Gokula, wild wolves strong like tigers. The gopalakas (the people in Gokula), out of fear went with Him to Vrndavan gardens.

3.30

Sa palayangopakabalavrndaibalena sakam pasuvatsayuthan
Nihatya vatsasuramadidevo bakam ca Gopalakatamavapa

Sri Krishna with Balarama and other cowherd boys protected cows and calves in Vrndavan; killed demons named Baka and Vatasura. He grew up as a young boy.

Iti Manimanjaryam Tritiyah Sargah

Atah Chaturtah Sargah

4.1

Krsna kaliyam tyaktya pitva davagnimulbanam
Sa visadrumammuccida daityan govapusohanat

Sri Krishna drove away Kaliya from Yamuna river; swallowed the wild fire in the jungle; uprooted the poisonous tree and killed demons who were in form of COWS.

4.2

Sa saptoksavadhalebhe nilam gopalakanyakam
Balena dhenukam hatva jaghananyan kharan svayam

Sri Krishna, having killed seven wild boars, married Nila Devi, daughter of Gopala (by name Kumbhaka); He got killed Dhenakasura by Balarama and He Himself killed other demons who were in the form of asses.

4.3

Pralambho balabhadrena hate davam papau punah
Nandajo vrjaraksartham krpasindurhi madhavah

Sri Krishna got killed Pralambhasura by Balarama and in order to protect Gokula, He once again swallowed the wild fire in the jungle. Oh, Is he not the ocean of mercy?

4.4

Viprapaturbhiranittam tadgrhantikamagatah
Sonnam sanucaro bhuktva cakre tasam anugraham

Once, when Sri Krishna went near an yajnasala (a place of sacrifice) He was much pleased by the sumptuous food brought by the wives of the brahmins and ate them along with other Gopalakas and blessed them.

Notes:

Once, Sri Krishna went to a Yajnasala along with his companions, pretended to be very hungry, and asked for food. The priests denied him food saying that the ceremonies were still incomplete and hence they could not offer Him anything. They were not aware that He was the Supreme Lord Himself, for whose grace they were performing the ceremonies. The Almighty asked one of His friends to go to the wives of the same brahmins and beg of food on His behalf. When the ladies heard of the Lord Sri Krishna, there was no second word; immediately, they brought all the foods, prepared by them and offered to the Supreme Lord, who ate them with other Gopalakas and blessed the virtuous women, who did not wait for permission from their husbands for offering the food. The Brahmin priests were ignorant of their own actions and failed to have reward from the almighty. They realized their folly, when they came to know later that their ladies were more fortunate and had reward from the God easily.

4.5

Makhabhangarupendrenadistaimeghah krtam Harih
Vrstim sodhumaktansvan raraksodhrtya parvatam

Sri Krishna obstructed an yajna (a sacrifice) intended for Indra, being performed by Gopalakas. Indra grew angry against Krishna and he ordered heavy clouds to gather and thus brought heavy rains. No one could withstand the heavy downpour; but Sri Krishna lifted the mountains and protected all his men and they continued the ceremony under the shelter of the mountain.

Notes

Gopalakas, once went to a mountain by name Gomantaka and performed a sacrifice to get the favour of Indra. At that moment, they forgot that they were in midst of Sri Krishna, the Almighty who was far superior to Indra or any other god. Indra's position in heaven is fully dependent, not only on the Supreme Lord, but also Mukhyaprana. Thus, he cannot bless anyone independently. This fact was forgotten not only by ordinary men like Gopalakas but also by one of the Supreme deities, Indra. Sri Krishna wanted to bring home the fact to his men and hence, he obstructed the yajna.

Unfortunately, Indra deva was under the veil of momentary ignorance and challenged the Almighty. He wanted to spoil the ceremony which continued in favour of Sri Krishna. He brought heavy clouds and incessant rains for seven

days. Sri Krishna lifted the mountain as an umbrella and thus protected the yajna and all men. The ceremonies were completed. Indra came to his senses only after seven days and surrendered to the Lord, and begged pardon from him. Sri Krishna excused him and blessed him to have right knowledge.

4.6

Aryanugraha sampratptakama Goapanganastatuh
Ramayamasa Govindacciramaistau ratrisu

Under the influence of Parvati Devi, the Gopikas (women in Gokula) wanted to have union with the Lord, due to inordinate affection. Sri Krishna satisfied their desires for a long time in moon-lit nights.

4.7

Surupinanca Gopinam mandale Bhagavan svayam
Nanarta venuna gayan rasakrida mahotsave

Sri Krishna danced while playing his flute in the midst of very beautiful Gopikas, who were assembled in the moonlight night for observing a feast known as Rasakrida.

4.8

Sankha cudasuram hatvaristam kesinamapyatha
Mayaputram punavyomam sa cakre vrjaraksanam

Sri Krishna killed the demons by name Sankhacuda, Arista, Kasi and Vyomasura, son of Mayasura and thus protected Gokula.

Notes

All these demons were sent to Gokula by Kamsa to kill Krishna.

4.9

Kamsapreitamakuram drstva sambhavya tam Harim
Tena sakam yayau devo madhuram balasamyutah

On seeing Akrura, who was sent by Kamsa to Gokula, Sri Krishna welcomed him with respect and went to Mathura along with him. Balarama accompanied Him.

4.10

Bhantva kamsadhanuh sarvam hatvambastam ca varanam
Canuramustikau hatva sabalah susubhe Harih

Sri Krishna broke the bow, given by Kamsa by Siva; killed the mahout and the elephant (by name Kuvalayapida) and along with Balarama, he killed the great wrestlers by name Canura and Mustika and thus he was in exalted position.

4.11

Mancastam matulam kamsam murdhini saugrhya Madhavah
Nipatya nispipesoccairdharanyam sa mamara ca

Kamsa was the maternal uncle of Sri Krishna. When he was sitting on a cot, Sri Krishna caught hold of his head and threw him down the ground and smashed him to death.

4.12

Tadbalam sakalam hatva janan sarvanandayat
Vimucya nigadadisah pitaravabhyavandata

He destroyed the whole army of Kamsa and thus all the people were very happy. He released His parents from the bondage and prostrated before them.

4.13

Putravaidhavya sankrdhamabhiyantam jarasutam
Sabalo'bhyaradayatkrnsno hatva tatsaunikanmumuhuh

Thus the daughters having attained widowhood, Jarasandha, being angered, came to war against Sri Krishna; Sri Krishna along with Balarama destroyed his army and Jarasandha retreated.

4.14

Pandurvane mrtah partha anita munibhih puram
Pidyante kurubhih swairamityasravi madhudhvisa

After the death of Pandu, his sons Dharmaraja and others were brought to Hastinavati; there they were being teased by Kauravas, and came to the knowledge of Sri Krishna.

4.15

Akruram pesayamasa krsne nagapuram prati
Kurunamanayam jnatva Drtarastramuvaca sah

Sri Krishna sent Akrura to Hastinavati; he observed bad conduct of Kauravas towards Pandavas and told Dritarastra (as follows) - (Next sloka)

4.16

Tava putra na santveva Bhimasuagnibhasmitaah
Ityuktva Bhimaparthaabhyam sahita prayaau purim

'O Dhritarastra! Know that thou sons will be reduced to ashes to fire like Bhimasena'. So saying he went away to Mathura along with Bhima and Arjuna.

4.17

Pujayantau Harim parthav pujitau sarvayadavaih
Oosatuh sucitam tatra bhatijnanamrtasanau

Bhima and Arjuna were adored by all yadavas in Mathura and they worshipped Sri Hari (Krishna). Knowledge and devotion towards the God were nectar-like food for them. They stayed in Mathura for a long time.

4.18

Uddhavam presyamasa vrjasokapanuthaye
Bhagavanmaghadhadisam punarabhyaraduyudhi

Sri Krishna sent Uddhava to Gokula to console Gopalakas (as they were distressed by the absence of Krishna for a long time). The Almighty Sri Krishna defeated again Jarasandha in war and drove him away.

4.19

Sa srgaladhipam hatva tatputram paryapalayat
Iti citrani karmani cakara purusottamah

Sri Krishna killed Srgala Vasudeva, King of Kolhapur and installed his son Sakradeva as King. Thus, the Almighty Sri Krishna who was far superior to all beings made historical deeds.

4.20

Bhismakasya sutam devim Rukminimavahattatah
Vijnanandarupinya sa reme Ramaya taya

Thereafter, Sri Krishna married Bhismaka's daughter Rukmini Devi, who was incarnation of Lakshmi, whose body was immortal with supreme knowledge and bliss.

4.21

Labdham satrajita suryat sa simhapahrtam
Ratnam jambavata nitam jambavatya sahanayat

Sri Krishna came to Dvaraka city along with Jambavati and Syamantakamani (the most precious gem), which was gifted to the King Satrajita by Surya, but it was seized by a lion in the forest, and again seized by Jambavata, from whom Sri Krishna won the gem in the war.

Note: The King Satrajita prayed to Surya who, pleased with his devotion, gifted him the most precious gem by name Syamantakamani. One day, Prasena, the brother of Satrajit wore it on his neck as an ornament and went to the forest. A lion attacked him, killed him and took the gem. Jambavanta in turn killed the lion and seized that gem and took away to his den. Sri Krishna had once asked Satrajit to give him the gem, but he had not obliged. In the circumstances, Satrajit thought Sri Krishna had killed his brother and taken away the gem. The news spread, and being pained, Krishna wanted to prove the allegation false. He went in search of it. He noticed the footprints of a man and then a lion and it led to the den of Jambavata. He entered the den and to His surprise found the gem hanging on a cradle of a child. Sri Krishna fought with Jambavan for days together and finally, seized the gem. When Jamavan came to know that Sri Krishna was none other than Sri Rama himself, he was very happy and gave his daughter Jambavati in marriage to him. Sri Krishna came to King Satrajit, along with Jambavati and gave the gem to him, thereby proving his innocence. King Satrajit was pleased and gave his daughter Satyabhama, also an incarnation of Lakshmi, in marriage to him.

4.22

Satrajite dadau ratnam tena dattam saratnakam
Satyabhamamudavahat sakrallaksmim paratparah

The Supreme Being, Sri Krishna gave the gem to Satrajit who was very pleased and gave back the gem to Sri Krishna, along with his daughter Satyabhama. He married her, who was an incarnation of Lakshmidēvi.

Note: Jambavati is graced with the presence of Goddess Lakshmi, whereas Satyabhama is very incarnation of Lakshmi in Bhu rupa. It may be noted here that Goddess Lakshmi serves the Almighty in three forms - Bhu, Sri, Durga.

4.23 Hatavan sanujam hamsam krishno reme swadhamani Putran pradyumnasambadin Rukminyadyasvjjanat Having killed a demon by name Hamsa along with his brother Dibika, Sri Krishna was very happy in his house. He got a son named Pradyumna, Samba and others in Rukmini and other wives. 4.24 Pandava Dronamasadya krtasastrastra siksana Sarvavidyatisaynio mumuduh krsnasangatah Pandavas had Dronocharya as teacher and got training from him in using all types of weapons in the war; and became

experts. Once, Krishna came to them and they were all happy to be associated with Him. Notes Ksatra means arrows, cudgels etc., Astra means Brahmastra. 4.25 Sambhavita Bhagavatah Pandava snehasambrotah Anujnatah puram jagmuh sada tadbhaktitatparah Once, pandavas had gone to Dwaraka with Bhagavan Sri Krishna and they were highly respected there. After some time, they were ordered to go back to Hastinavati. Being fully devoted to Him for all guidance, they obeyed Him and went away.

4.26

Svamiitvena subrtvena bandhutvena ca pandavah
Sakhitvena gatitvena tameva saranam yayuh

Pandavas observed that Sri Krishna was their master, friend, kinsmen, benevolence, final beatifier (as their goal even after salvation). Hence they surrendered to Him with all humility.

4.27

Puranniryapita dustairhidimbam ca bakam tatha
Nihatya pandavah prapuh Krsnam krsnavayamvare

Having been sent out of Hastinavati by Duryodhana and other wicked men, Pandavas went to forest and killed demons Hidimba and thereafter, Bakasura; and then they met Sri Krishna on the occasion of the marriage with Draupadi.

Notes: As the pandavas were very powerful, the wicked Duryodhana with evil advice of his maternal uncle, Sakuni planned to send them out of Hastinavati and somehow put them to death. So he got constructed a palatial building at Varanavati (a far away place) using lac-gum etc; the building was glittering with precious stones like diamonds, pearls etc. With much reluctance, Bhisma and Drtharastra asked Pandavas to leave the city and go to the new place, without knowing the evil designs of wicked men. But Vidura was aware of their plans and hence to save Pandavas, he constructed a trench from within the building secretly, which was made known to Bhimasena.

Pandavas went there the same night and the same night Bhimasena carried his mother and all his brothers on his shoulders (as they were asleep) and he

himself set fire to the building and escaped through the trench. He sighted Sri Vedavyasa, prostrated before Him and got His blessings. There, in the forest, he killed a demon by name Hidimba and married his sister named Hidimbi under the instructions of Vedavyasa. He proceeded along with his mother and brother to Ekacakranagara and there he killed the monstrous demon Bakasura. It was a great relief to the people in the town. Then they went to the court of King Drupada. Bhimasena asked his brother Arjuna to shoot the arrow successfully from the bow, which was kept as a stake by Drupada for marrying his daughter Draupadi. Arjuna won the stake and by providence all the brothers married Draupadi, Bhimasena being the chief and real husband (further details are available in our Sri Madhvacharya's Mahabharatha Tatparya Nirnaya). Pandavas were very much pleased to see Sri Krishna at the marriage time, as it was very long since they met Him.

4.28

Labdhakrsnanujnasya pandavan svapuram gatah
Nihatya satadhanvanam Parthanamantikam yayau

Sri Krishna asked Pandavas to stay in Pancalanagara only and went to Dvaraka and killed Satadhanva and come back to Pancalanagara for attending the marriages.

Notes: Satadhanva was a yadava who killed Satrajita, the father-in-law of Sri Krishna. On hearing the news, Sri Krishna went to Dvaraka immediately and punished Satadhanva to death and returned to Panchalanagara.

4.29

Karapitva Hariprastam tatra parthannivesya sah
Upameya ca kalindim Dwarakamapa Madhavah

Sri Krishna set up a town, Indraprastha and fixed Pandavas there; He married Kalindi and went to Dwaraka.

Notes: Indraprastha city was already in existence. Pandavas were directed to go there by Dritarastra the Almighty, Sri Krishna ordered the Divine Engineer, Viswakarma to construct a palatial building for Pandavas. It was done in no time. Then, he went to bank of river Jamuna, only to marry Kalinda Devi, who was in deep meditation to have Sri Krishna as her husband. 4.30 Neelam nanajitah putrim mitravindam pitrivasuh Bhadram ca kaikayasutam laksanam svam ca so'vahat Sri Krishna married Neela Devi, the daughter of King

Nagnajit, Mitravinda Devi, the daughter of His father's sister, Bhadra Devi, the daughter of Kaikaya king and Lakshmi devi, who was his better half only.

4.31

sothascaryatamo dhanyo bhoumam hatva divam gatah
apaharatparijatam parajitya purandaram

Sri Krishna, who is perfect in all respects and wonder of wonders killed Narakasura, the son of Bhudevi and went to heaven, Indra's abode. He defeated Indra and seized Parijata tree from him.

Notes: Sri Krishna went to Raivata mountain to liberate thousands of Princesses, who were imprisoned by Narakasura. Narada Rsi came there and praised Him saying that he was 'Dhanya' meaning that He was perfect in all respects and 'Aascharyatamaha' meaning that His deeds were beyond the comprehension of even Devas - unimaginable, wonder of wonders. He killed Narakasura and went to heaven along with his wife, Satyabhama Devi. She was delighted to see the divine tree called Parijata Vriksha and desired it to be taken to Dvaraka. Immediately, when Sri Krishna uprooting it, the guards attacked him but they were defeated. Then, Indra came with a big army and fought with Krishna. At that moment, he was under the veil of ignorance and he could make out that it was the Lord Sri Krishna, who uprooted the tree. When he was defeated he came to realize the fact and apologized and offered the Divine tree Himself. Sri Krishna excused him and went to Dvaraka with the tree and Satyabhama Devi.

4.32

Mahisinam sahasrani sodasavahadacyntah
Satam ca tasu pratyekam putra dasa dasabhavan

He married sixteen thousand women who were eligible to become his queens and He gave birth to ten children in each of his wives.

4.33

Dyute jitah krtaranyavasa ajnatavasatah

Parangta upaplavye parthastam pratibhire

Having been defeated completely in disc play (gambling) by Duryodhana, Pandavas went to forest for twelve years and were in disguise at Viratanagara for one year. After undergoing this punishment, they joined Sri Krishna in upaplavya city.

4.34 Doutyena vancayitva praoo Bhimena sarvasah
Jaghana krtasaratyah Krsnah parthanapadharih

As a messenger, Krishna deluded the enemies and destroyed them through Bhimasena and protected Pandavas by being the Charioteer to Arjuna.

Notes: Sri Krishna deceived Duryodhana by creating an impression that he would be of no use, by saying that he would not be armed with any weapon in the war.

4.35

Vayurvamsanivanyoyam prarighataan sambhavaih
Vairavaisvanajvalaih sanjahara hariryadun

Sri Krishna destroyed all yadavas (except Uddhava) by creating enmity among themselves. They fought themselves and died just like bamboo trees in a forest which are destroyed themselves by generating fire by rubbing one another.

4.36

Uddhavam sanakadinsca Durvasaprabrtinsca sah
Nyayunkta sarvavedantavartane shasisyakan

Sri Krishna (along with Bhima) ordered Uddhava, Sanaka etc., and Durvasa Rsi with his disciples to spread Vedanta philosophy.

4.37

Evam citracaritrastu Krsnonujnapya Pandavan
Rupenaikyenasa bhumavekena sa divam yayau

Thus, with such wonderful deeds, Sri Krishna ordered Pandavas to go back to their original form and He himself left an invisible form on this earth and went to the heavens in another form.

4.38

Evam krishnasahayaste Partha Duryodhanadikan
Sri krisnadvesino hatva sakrsnah krsnamanvayuh

In this manner, Pandavas who had Sri Krishna as their solace, destroyed the enemies of Sri Krishna ie. Duryodhana and others (and also the demons known as Krodhavasah, Maniman etc) and followed the path of the Lord along with Drupada Devi.

4.39

Athabhimanyostanayah pariksitraja savajre jagatim vijitya
Sarvatmabhavam parame dadhanah
samrajyalakmimupalabhya reme

After Sri Krishna and Pandavas departed from this world, the King Parikshit, the son of Abhimanyu (or grandson of Arjuna) along with Vajra (ie. Son of Aniruddha or grandson of Sri Krishna) expands the kingdom by defeating the enemies and ruled the wealthy kingdom. He was highly devoted to Sri Hari and was in an exalted position.

Iti Manimanjaryam Caturtah Sargah

Atah Panchama Sargah

-

5.1

That Paramahamsa ye krsnabhimanusiksitah

Vyasa-rayadatri-jadya vedasastranyavartayat

Having been taught by Sri Krishna and Bhimasena, Durvasa, the son of Atri Rsi and others spread Vedas and treatises of philosophical theology with the authority of Sri Vedavyasa.

5.2

Krsne Bhime ca vidvesamaddhikam dadhato'surah
Bhagnabahubala isurvagyuddhaistatvaviplavam

Having realized that they could not defeat Krsna and Bhimasena with muscle power, the Demons made up their mind with much more hatred, to spoil the real

meaning of Vedas and other related scriptures with wrong interpretations.

Notes: By doing so, the demons thought that they would antagonize Sri Krishna and Bhimasena or they were the incarnations of the Supreme Being, Sri Hari and Sri Vayu. Vayu who is none other than Virinci is the highest among the jivas and Sri Hari is most Supreme with infinite attributes. This is the gist of all the Vedas and other sacred scriptures. But the demons decided to reject those facts by muddling with words in Vedas, by wrong interpretations and confer arguments without any basis, purporting to the character assassination of Sri Hari and Vayu.

5.3

Kahah sambhuya te sarve buddhimanto nyamantrayan
Svakaryas ddayenyo'nyam yathoprajnavijrmbhanam

Those perverted men assembled in a secret place and had deliberations as to how they could destroy the valid knowledge, derived from Vedas. They went on discussing the ways and means as they liked. ('sarve buddhimanta' to be split as sarva + abuddhimanta - thereby meaning, minds in perversion).

5.4

Sakunirdwaparah smaha vacastattvartha brhmitam
Lokayatatanujena canikyena procoditah

Sakuni, the presiding demon for Dvapara yuga, having been instigated by Canikya, the son of Carvaka, represented the following, which he thought to be salient.

5.5

Duradharso Bhimaseno nah Krrnopyatyanta dussahah
Tabhyam niriksita daityah mrtyum yanti na samsayah

Both Bhimasena and Krishna can hardly be defeated by me. If their inflamed sight falls on demons, there is no doubt that the demons will die away.

5.6

Krishno daivam gururbhimo vedavidya ca parsati
Tasya utsadanensiva yatastavatisankatam

For all devotees, Krishna is God, Bhima is Spiritual master, Draupadi, the daughter of Prsada, is the patron deity of all Vedas and sacred scriptures. If this knowledge is destroyed in the minds of devotees, they (Krishna and others) will be in distress. This is how we can take revenge on them.

5.7

Tasmajjanesu vidvatsu vedvyakhyanesalisu
Pravisya sadyatam vidya kaishitutpadya bhutale

Therefore some of us should take birth on the earth and enter the minds of scholars, who are commentators of Vedas. Let the Vedas be destroyed by wrong interpretation.

5.8

Viparitani sastrani kartavyani bahunyapi
Asattarkaih kutarkairva vedavidya nirasyatam

Let the right knowledge of Vedas be distracted by interpreting the scriptures illogically, resulting in many schools of thought, confusing the valid knowledge.

5.9

Vedasastrannano bhitirasti karyantarapram
Lokayatamatam manahinam nadriyate janaih

As our aim is to plague Krishna and Bhimasena, we need not worry about right knowledge of Vedas. The atheists were not accepted by theists as they were against verbal testimony (vide. Pramanya).

5.10

Aksapadah kanadasca kapilascaparo janah
Sastrantarni krtvapi vedadvesam na kurvate

Although Aksapada, Kapila (not the God incarnate Kapila, son of Devahuti), Kanada have imposed their philosophies, they do not hate Vedas.

Notes: Aksapada had composed Nyaya sutrs, Kanada Vaisesika and Kapila, Sankhya philosophies. They do not rule out the validity of Vedas clearly. As such they do not serve our purpose.

5.11

Harena nihitah purvem tripura asurah punah
Jatah samsargadosena pamarh sraddhustrayim

Tripurasuras (Daityas who were in Tripura town constructed with gold, silver and steel) who were destroyed by Siva were again born on earth. Having associated with theists, they accepted the validity of Vedas and had firm belief in the rituals.

5.12

Vedo'pramanmityukta buddhasthanapyamohayat
Bhouddhasastramtatastenurajnatva tanmatam param

Buddha, the God Incarnate deceived them (tripurasuras) stating that the Vedas were 'apramana' having no verbal testimony. He made them believe in His words; they could not follow the implied meaning of His teachings. Thus, having been deluded they spread the philosophy as spread by them.

Notes: Tripurasuras were not fit people for studying Vedas and other scriptures. But they had keen interest in studying and observing rituals. All the Devatas prayed to Almighty, Sri Hari to dissociate the sacred Vedas from the demons. Sri Hari fulfilled their prayer and incarnated Himself as Buddha, son of Suddhodhana. When the parents performed rituals in connection with the birth of the child and named it, the baby laughed at them and asked them to stop the meaningless ceremonies, and so no offerings were made to Siva, Indra and other Devatas. As planned earlier, the Devatas attacked the child with their weapons 'angrily', but the child collected all of them effortlessly. When the child took his immortal disc - Sudarshana, the Devatas stopped attacking him out of fear. Then the child taught his father, and all those related to him that this world was asat - sunya, ksanika, etc. Thus, the demon understood that the world is illusory and does not exist like a snake imposed upon a rope, Vedas have no validity etc. Having seen the superiority of the child over all other gods, they had full faith in him. They started their own philosophy based on those teachings. But the implied meanings of the same words were made known to the devatas by Bhagavan Buddha.

5.13

Nirasraman dusacaram prayaksam dvisatah srutih
Brahmana garhayantyetanveda bahanakausalan

These Buddhists who had no code of Vedic conduct but who decried the Vedas were censured by the Brahmanas who had full faith in the Vedas and Sri Hari.

5.14

Jainapasupataadyastu lokavidvesagocarah
Vedavidvesinopyete tatropayam na janate

Jaina and Saivates who opposed supremacy of Lord Vishnu were also censured by the Brahmins. Although they do not accept the validity of Vedas, they do not know the device to propagate the same.

5.15

Sarvan vedan dvijo bhutva srtah paramasramam
Vedantivyapadcsena nirayannah parah suhrt

Now, therefore, one of us should take birth as Brahmin on the earth and embrace sannyasa (or sainthood) and under the garb of Vedanta, he should discard the validity of Vedas. He would be our trusted friend indeed.

5.16

Asminkarye vidagdhoyam Manimaneva drsyate
Adestavyo'muna rajna kalina karyasiddhaye

The fittest person to implement our plan is Maniman only, as he has enmity with Bhimasena. Therefore, the King Kali (Previously, Duryodhana) may order him to do so.

5.17

Evamuktva dvaparena kalipurvah suradvisah
Hrsta ahuya sambhavya Manimantam babhasira

Kali and other demons (the enemies of Devatas) were very happy to hear the plan of Dvpara (formerly Sakuni) and honoured Maniman with zeal and spoke to him thus.

5.18

Yahi bhratarnamastubhyanutapadyasva mahitale
Vidyavedapuranadyah bhram viplavaye drtam

'O brother, salutations to you; take birth on earth and destroy the Vedas, puranas and other scriptures completely soon'.

5.19

Vidusaya gunan visnorjivaikyam pratipadaya
Bhumau vrkodarabhavannasankam katrumarsi

'Condemn the attributes of Vishnu and proclaim the identity of jivas with Brahman. As there is no Bhimasena now on earth, you need not have any fear'.

Notes: All the Vedas praise the attributes of glorious Brahman (Sri Hari) but there are some words in the Vedas which seem to be contrary, ie. 'Kevalo Nirgunadasca', but if the sentences are read in the right perspective according to the context, there would not be any contradictions. 'Nirguna' does not mean attributelessness but it means that Brahman has no prakrita 'guna' ie. Satva, Rajas and Tamas, meaning that all his attributes are immortal. The demons take advantage of this Vedic word and proclaim that Brahman has no attributes at all - thus leading to character assassination; similarly, there is another passage in Chandogyopanishad - 'Tattvamasi'. This is exploited by them as stating identity of Brahman with jivas. But this also, when interpreted correctly, is an evidence of difference between Brahman and Jivas. No passage in the Vedas are favourable to them. But they instigated Maniman to make use of such passages, which might be interpreted illogically in their favour.

5.20

Asmasu baddha vairah san svastopyasvastham gatah
Anujnabhavato visnoradhunavatrayatayam

Being in heaven, Bhimasena is always alert and has close enmity towards us, he will not come to earth as there is no command by Vishnu. As such, we need not have any fear.

5.21

Vamsayatsu sanakadinamadhuna yatayo bhuvi
Ekadandastridandasea vartante tadunuvrtah

There are many sages of different customs on earth who are in the lineage of Sankara Maharishi (They all possess religious wisdom and knowledge of Brahman).

5.22

Paratirthabhidastastra yatireko mahatapah
Tamasritya pravrtasva tatah sambhavyase janaih

Among them there is one great ascetic by name Paratirtha ; you can associate with him; you will be honoured by the people as a disciple of the great sage; then you spread our own theory.

5.23

Vedantasutrainrsmakam matamaikantyagocaram

Vitatya sakilanvedanatavvedakanvada

Proclaim that the purport of the Upanishads and Brahmasutras is oneness of Atman (ie. Identity of jivas with Brahma, having no attributes at all, etc). If any passages of the Vedas are opposed to this conception, say that they do not preach reality and call them 'Atatvavedaka'.

Notes: As noted before, there are some sentences in the Vedas which appear to be favourable to advaitins, but they are not really so. Such sentences are branded by Sankara as 'Tatvavedaka' meaning that they preach the reality ie. Brahman (Atmaikya jivo- no different from Him). He is the Brahman in original form 'svarupatah'. Except a few such sentences, all other passages preach things

(also) other than Brahman. As such, they are all branded by him as 'Attatvavedaka' - meaning that which do not preach Tatva or Brahma or reality. Therefore, anything which is not Brahman is 'Mithya' or illusory or that which do not actually exist at any time like the horn of a hare.

5.24

Jivebhyo'anyo Harirbrahma srstavadigunanvitah

Iti Vedanta sutranam hrdayam tiraskuru

The Upanishads and Sutras preach actually the difference between Jiva and Brahman; and proclaim the Supremacy of Brahman, ie. Vishnu, glorifying His act of creation of the world etc., and His limitless attributes. You must abuse all these aspects (stating and establishing that all is 'Mithya').

5.25

Asmadavesa balatah kaleh saktya ca pidithah

Bhavanti malinatamanah sajjgnuh sankhyayoginah

This age being Kaliyuga (Age of vices), the minds of the highly learned scholars and devotees of Vishnu will be tarnished and will be still more vexed by our influence.

5.26

Mithyavadam tatastei kecicchruddadhie pare
Udasate nirakartum kecideva samihate

When the mind is spoiled, some people will be fickle minded and they will readily accept our Mithyavada philosophy; those not influenced by us, will neglect it; and only some people will try to refute the theory.

Notes: 'Mithyavada' means a theory which says that this world other than Brahman is illusory just like the 'silver' seen in a nacre. Hence all our worldly knowledge, action etc are delusive and not real. Brahman only is real (Truth). Those who refute this theory argue that if all our knowledge acquired by the scriptures, actions, etc are delusive cognition etc., there there would be no Guru-sisya (Teacher - studentship) bhava at all. And there would be no meaning in studying Vedanta (Vedas and Brahmasutras), offering prayers, etc., We can as well be inert.

5.27

Abhiprayatkarmato va kecidasmajjana bhuvi
Jata anye jnnisyanti nissahayo na jayase

With this idea only (ie. Destroying Veda vidya), some among the daityas are already born on earth according to our 'karma' and some will be born after you go to earth; as such you will not be helpless. (You can carry on your work without any hindrance).

5.28

Iti daityah samadisto Manimanbhimabhimatam
Manasa samkamanopi bhuvyutpattum manodadhe

Being inspired or ordered in this way by Kali, Dvapara and other demons, Maniman made up his mind to be born on earth although he had fear of Bhimasena.

5.29

Tatkale sakhaysastrena vistrta sakala mahi
Vaidikasrama dharadeeh parabhutirabhuttatah

At the same time, Buddhism was pervading on earth and it abused the custom of Vedas (ie. Varna, Asrama, Gurukula system, sacrifices etc).

5.30

Indrajalairvasikrtya rajanam sowgatah prabhun
Sunyam tatvam ca samsravya satastenodasadayat

Buddhists mesmerised their King by witchcraft and taught him that Sunya (Nothingness) was the only 'tatva' and this world is illusive. Through him, they overthrew the wise men and made them devoid of Vedic culture.

5.31

Tato Govinda namabhuddvijo vidyavisaradah
Sa caturvrnajah kanya udva putranajjanat

At that time, there was a great Brahmin scholar by name Govinda Bhatta. He married four girls, one from each community - Brahmin, Kshatriya, Vaisya and Sudra - and give birth to four sons.

5.32

Sabaro Vikramadityo Hariscandro'atha Bhartrhrta
Atyete kovido asan dhrtavarnasramavrtah

They were Sabara (Brahmin), Vikramaditya (Kshatriya), Harischandra (Vaisya) and Bhartrhari (Sudra). They were all good scholars and they followed the customs of the respective communities strictly.

5.33

Govindo daraputradyam vihayathacaranmabhim
Vyadhathat sabaro bhasyam sutranam jaimine rahah

Govinda Bhatta abandoned his wives and sons and went traveling from place to place. Sabara wrote commentary privately Jaimini's sutras (Karma Mimamsa).

Notes: Privately (rahah) because it should not be known to Buddhists.

5.34

Kramamapapadvikramadityo Hariscandrah surottamam
Istvayurveda vasistamalabhista param varam

Vikramaditya ruled the country; Hariscandra performed sacrifices with oblations to Devatas; having satisfied them, won their grace and became expert in medical sciences (Ayurveda).

5.35

Gatva yajnabhuvam Bhartrharivipranumoditah
Vicarya yajnahridayam sa cacara mahimimam

Bhartrhari went to the place of sacrifice and through Brahmins he discussed and learnt the significance and meaning of the sacrifices and went away traveling from place to place.

Notes: As Bhartrhari was son of a Sudra lady, he had no qualifications to take part in sacrifices. But he acquired the knowledge of all sacrifices cleverly by having discussions with Brahmins.

5.36

Aryasya vedavidusah prabhutam tanayavudhau
Bhattah kumarah prathamam Bhatta Narayana parah

The Vedic Scholar, Sabara got two sons, namely Bhattakumara and Bhatta Narayana

5.37

Kumarastu tada bheje bouddham tanmatavittaye
Naraynena sammantrya samprapte dharmasamkate

When the Vedic customs (such as Varna, Asrama dharmas) suffered due to onslaught of Buddhism, Kumara Bhatta in consultation with Narayana, served a Buddhist as his pupil to know the philosophy.

Notes: Kumara wanted to condemn Buddhists; but before doing so, he wanted to know their philosophy in the traditional way, so that it would be easier for him to criticize and re-establish Vedic dharma.

5.38

Prasadagre sankasya Bhatta'bhyamjayita pade
Vedaviplavanavyakhyam srutvasruni nyapatayat

Once, when Kumara Bhatta was applying oil on the head of his Master, seated on the terrace of the house, the latter criticized Vedas (decrying Verbal testimony, that too Vedas - Apauruseya - Not composed by anyone - that would be like horn of hare etc), the former shed tears in distress and they fell on the foot of the master.

5.39

Tadusnimanumanena viprasyadhim vibudhya sah
Hanyatamhanyatamesah candmatmatmetmeti jagada ca

As the tears were warm, he immediately inferred the mental agony of the Brahmin (Kumara) and cried 'Kill him; Kill him; He is a hypocrite'

Notes: The tears will be hot in distress and will be cold when shed due to joy. The Buddhist monk was wise enough to infer that Kumara was not happy at his criticism of Vedas, as he was a Brahmin with Vedic customs and that he had come to him in concealment.

5.40

Idanim hantukames'min nyapataddharanitale
Bhatto Vedah pramanamcejtvamiti vaco bruvaan

When the monk wanted to kill him, Kumara jumped down from the terrace shouting "If the Vedas are valid testimony, then I will be alive".

5.41

Samkuvedena tasyaikim caksumnastam tato'bhavat
vedapramanyasamdehat kane'sityasariravak

Then his eye dashed to a peg and then he lost an eye; immediately there came an oracle - a Divine revelation (from Vayudev) stating that 'since you doubted the validity of Vedas by saying 'if' you became blind of one eye'

5.42

Kadacittam raho rajna samahuyedamabravit
Devatajanasambhavyamatam kimsvit dvijendra te

Once, the King (having heard the Oracle himself) called Kumara Bhatta privately and asked - 'O reverend Brahmin, what is your philosophy, which is honoured by divine beings - Devatas'.

5.43

Ityuktah sa mahibharta bhatah smahavisamkitah
Varnasramochita dharma na hatavya mumuksubhih

Bhatta replied to the King without any fear that the code of Vedic conduct (Varna, Asrama dharma etc) should not be abandoned by the person desirous of salvation or eternal bliss.

Notes: The idea is that it is a sin if the Vedic dharma are not observed. As such, Brahmins, Kshatriyas and others should observe their customs at any cost).

5.44

Vedah pramanamityasmanmatam devanusiksitam
Hatavyam gatimicchadbhih purusaih sougatam matam

The validity of Vedas, which is my stand, has been enuciated by the Supreme God and as such Buddhism should be abandoned by those who seek salvation and thereby eternal bliss.

5.45

Yadi prasidasi kamesa sougataan vijayamahe
Prevesaya na cedamanvahvavahaya niscayat

O King, if you are pleased, we will win over the Buddhists and defeat them in arguments; if not, you may put us into fire immediately without any hesitation.

5.46

Iti bhattavacasarutva visrambhenabravinrpah
Yadi jasyasi tanvahnau vesaye sougataniti

On hearing Bhatta Kumara, the King with all confidence announced that if the Buddhists were defeated, they would be put into fire.

5.47

Tasya rajno vacah srutva visrabdhah sa mahisurah
La Narayana Bhatah sesabaro mumude bhramam

On hearing the assurance given by the King (whose subjects were Buddhists only), the Brahmin scholar, Kumara, being associated with Sabara and Narayana Bhatta, were very happy.

5.48

Apaksapatini ksa re sa tikam tarkaharkasam
Cakre sabarabhasyasya bouddhasastr nikrutanim

As the King was impartial, Kumara Bhatta wrote a sub commentary on Sabara bhasya (the main commentary on Jaimini sutras by Sabara - his father). His commentary consisted of 'Dusnanumanas' which condemned Buddhism completely.

Notes: Tarka or Dusanumana is on hypothetical argument and it is used as an aid to valid inferences. It also helps us to cognise the defects in the opponent's arguments.

5.49

Narayanena Bhattena sa kadcitsameyivan
Toranagre puradwari patrikamapyaptayat

Once, Kumara along with Narayana Bhatta exhibited a Poster on an elevated place at the entrance of the town (announcing that he would censure Buddhism by argument with the Buddhist scholars).

5.50

Vahnipravesaglahaya kumaro vitamdaya madhyamikamnigrhya
Nastayusopahnavate srutinamahnaya vaenau gamayamcakara

The stakes being that the defeated person would be burnt alive as punishment, Kumara Bhatta condemned outright the argument of the Buddhist that the Vedas are not verbal testimony; as a result many Buddhists lost their lives, by being burnt alive at once.

5.51

Samyantrikaih saha yayuh katiciinilinah
Sampraptabhatabhuvi kecana Bakkamukhyah
Vesantarena krita sougatalinga bhangah

Rajyamtnvartamasu gatah sugata viceruh

Some Buddhists left this country along with foreign traders, some of them ie. Bakkasami and others were hiding in the kitchens and other places and escaped under the garb of theists and concealed their own customs. They went on traveling along the border of the country.

Iti Manimanjaryam Pancam Sargah

Atah Sasta Sargah

6.1

Udajrbhrta Vedanta dharma varasramacitah
Brahmanastutusuryajna pravartanta mahitale

When the opponents of Vedas were driven out of the country, Vedic customs such as Varnasrama dharma, Brahmacharya sacrifices flourished. Brahmins were very happy and sacrifices etc were freely performed in the country.

6.2

Vimsrya bharavirbhattam samudase nirisvaram
Susrava tannirakartum matsaryena Prabhakarah

The poet Bharavi reviewed Bhatta's treatises but neglected it as it did not give prominence to God. Prabhakara studied it with jealousy in order to criticize the same.

Notes: Mimamsakas were Bhatta, Murari Misra and Guru. They gave prominence to Karma and not to Supreme Being Brahman. As such, it is stated here as 'Nirvisvaram'.

6.3

Magho vararucirbana mayurah kalidasakah
Pracandakovida dandimukhyascaitadudasata

Magha, Vararuchi, Bana, Mayura, Kalidasa, Dandi and others great scholars did not pay attention to Bhatta's treatises.

6.4

Dambakastarkavittantri prabhakrttarkatantravit
Mandano rephanascaite Bhattadbhattamasrunvata

The scholar like Dambaka - Nyaya Sastrajna, Prabhakara, Mimamsaka, Mandana Misra and Rephana - Nyaya and Mimamsa scholars - studied Bhatta's treatise under Kumara Bhatta (they studied Jaimini sutras with commentaries of Sabara and further expounded by Kumara Bhatta).

6.5

Tatah Prabhakaram cakre vyarthayukti prabhakarah
Bhatta sambaddha matsaryo bahutantrprapanacanam

Prabhakara exposed his own philosophy, being envious of Kumara. Although, it was elaborate, it was full of irrelevancies and useless reasonings.

6.6

Tameva samayam daityo Manimanapyajayata
Manorathena mahata brahmanyam jaratah khalat

At the same time, Maniman thought that his ambition could be achieved immediately, and was born to a widow through adultery.

6.7

Utpannah sankaratmayam sarvakarmabahiskrtah
Ityuktah svajanairmata sankaretyajuhava tam

As his nature was rubbish as sweepings or his nature was to mix castes, creeds etc, and as he was born to an adultress he was prohibited from all Vedic karmas by his own relations; his mother called him 'Sankara'.

Notes: There is no unanimity in describing the birth of Sankaracharya in Sankara Vijayas available. Although there are many books on the history of Sankaracharya, the following four books are very famous and the birth of the great man is described by his followers as follows:

1. Anandagiri's 'Sankara Vijaya' - There was a Brahmin in Chidambaram by name Sarvajna. He got a daughter by name, Visista, in his wife Kamakshi. He gave his daughter in marriage to a Brahmin by name Visvajit. Although she was very obedient to her husband, he left her and went to the forest. When the unfortunate lady was offering prayers to Chidambareshwar, the God entered her body in one form and she became pregnant and in usual course she gave birth to a baby - Sankara.

2. Madhaviya - Sankara Vijaya - There was a Brahmin by name Sivaguru, who was the son of a great scholar Vidhyadhiraja in Kaladi (Kerala state). He married one lady by name Sati. Being satisfied by the devotion of the couple, Parameshwara blessed them and with His grace, they got a child - Sankara.

3. Purushottama Bharathi's Sanakara Vijaya - There was a widow in Kaladi (Kerala state). When she went for a bath in the river, she meets a saint, who is none other than Parameshwara in disguise. He said that He would manifest there shortly and gave her a seed of pumpkin asking her to sow it near a plant and protect the seedling by watering. She should not pluck the flower or the fruit. When the fruit would become ripe, it would fall on the ground itself. So saying, he disappeared. She did so. In usual course, a pumpkin fell on the ground from the plant and a child emerged from it. When the child started crying, the neighbours questioned her in surprise as to how she got the child, she being a widow. She narrated all the facts but no one believed her and scolded her harshly and went away - that Child was named Sankara.

4. Chidvitasu Muni - Sankara Vijaya - the story is same as Madhaviya except for some names.

From the above, one can note that there is no concurrent view regarding birth of a great person among his own followers. All of them being very good scholars, they stick to their own, what is the traditional version?

Mani Manjari was written around 700 years ago by an eminent scholar - Sri Narayana Panditacharya who was a son of more eminent scholar and highly learned Sri Trivikrama Panditacharya - the best exponent of advaita philosophy

at that time. He had incessant discussions with Sri Madhvacharya for fifteen days and got convinced himself that the Dvaita philosophy was the only solace for salvation. He surrendered to Him and became one of his principal disciples. The birth of Sankaracharya as narrated in the above stanza was a traditional version and it was established by the author, supported by Skanda Purana, Udupi Mahatmya, Srimusna Mahatmya etc. The readers should remember that when this work was written, there were eminent scholars in all communities and they would not spare him for false narrations. In fact, as there are different versions in many Shankara Vijayas, one can conclude that the stories are concocted and none can be taken as genuine. Too many cooks have spoiled the broth.

As regards the name Sankara instead of Sankara (Query by AR - I really don't understand this distinction, and hope learned readers will clarify this. I think this has more to do with changes in Sanskrit letters - a sort of punning.), it makes no difference in colloquial usage. Secondly, if a rare child is born, many of us name it peculiarly as 'Tippa' 'Kuppu' Kalla' 'Gunda'etc meaning - sweepings, dust, stone, sound, waste etc - which would be 'Sankara' when translated into Sanskrit. The poet must have used the word in that sense.

As regards the ex-communication from all Vedic karmas, the fact that no one came forward to dispose off the dead body of his mother and that he himself, though being a sanyasi, cremated her body in the backyard of his house, is a very strong evidence.

6.8

Visvasta sasutam drstva tusta sa psoayntkramat
Mandodumbaranispavaih sigrusakairalabubhih

The widow (mother) was glad and took care of the child and fed him with cream made of flour, fig fruits (many seeds), drum sticks, long green, pumpkin and such other prohibited fruits and vegetables.

6.9

Pancasanyanaya ksipram Vrntakaniti coditah
Matra sa jagmivadbalo vrntakastamba samcayam

The boy was once asked by his mother to bring five or six brinjals. He went and approached the plants (in the backyard).

6.10

Ganyamasa vrntakamckamekamiti soutam

Ekatva smkhyaya tatra na dwitiamavaiksate

He counted each brinjal as one only and he did not count the second one as 'two' at all. As he was not willing to add all of them, he did not find the second one.

6.11

Tadaha mataram putro nekse vrntakayordvayam
Pancasani katham tani tvanyeyamtaramiti

He told his mother that he could not find the second one itself, how could he bring five or six of them.

6.12

Pathikasradupasrutya prahasya mitha neire
Ekasmin dvitvasamkhyam tu kah pasyatitramiti

The passers by overheard him and talked to themselves that the wise man could find the secondness in one brinjal. (If one is added to one, it would become two and the latter is called 'second', otherwise, it would not have secondness at all. Second, third and fourth and so on are relative terms and number one is called 'Puraka Samkhya').

6.13

Upaniya dvijah kascidvacatam nipunam vatum
Subiksannaghrta kseeram sowrastramanyattatatah

A Brahmin performed Upanayanam to the boy, Sankara, who was intelligent and very talkative. He took him to Sourashtra state where he found food, ghee, and milk available in plenty.

6.14

Pragbhava suciram cirnam tapastustasya sulinah
Varaprasadaih sigramadhyagistagamanvatuh

The brahmachari Sankara studied all the Vedas very soon due to the grace of Rudra deva, who was satisfied with his devotion in his previous birth.

6.15

Tatah sowmim disam yato nadim tartumavatarat
Tasya okhaihrste Brahmasutre tamuttatara sah

After studying the Vedas, he went on a journey in the northern direction and while he was crossing the river, he lost his sacred thread - Yajnopavita - but he continued his journey.

6.16

Mam tvam tyajasiket sutra tvam pragevahamatyajam
Akaramanastvaye kim me ityuktah prayayau drtam

Sankara said - 'O, Sacred cord, you are leaving me; note that I have forsaken you earlier; of what use are you to me; who does not perform Vedic karmas (actions)' So saying, he went away quickly.

Notes: According to the scriptures, a Brahmin who performs Vedic karmas (actions) should have sikha and sutra ie. A tuft on the top of the head and sacred cord on his left shoulder; otherwise the karmas do not yield proper fruit. Sankara thought that he was above all Vedic karmas and as such, the sutra was of no use to him.

6.17

Durvassah param sisyam paratirthabhidam yatim
Caturmasya vrtadharamapasyatkaapato vatuh

This hypocrite bachelor saw the sage by name, Paratirtha, who was a chief disciple of Durvasa Muni and who had observed penances like Caturmasya vrata etc.,

6.18

Nirasutram tam vatum drstva mahadanavalaksanam
Vidvanavangmukham bhutva sa acamyā mattam yayau

The highly learned sage, Paratirtha observed the demonic signs on the bachelor without sutra (sacred cord) and bent his head in disgust, and went away after sipping water thrice as penance for having seen such a wicked persons.

6.19

Dosajnam tam munim jnatva tirtva Godavarim yayau
Badaryam Paratirtharya sisyaṃ parpyedamabravīt

Sankara made out that the sage was aware of the demonic features in him, and hence he went to Badari after crossing river Godavari (Vrdha Ganga). There, he met a disciple of Paratirtha, by name Satyaprajnya) and told as follows:

6.20

Tvedgurorasmi sisyo'aham tadadesadihagatah
Itiyuktavati tasmin sa visrambham naiva jagmivam

'I am the disciple of your master (Paratirtha) and I have come here on his permission', but he did not trust his words.

6.21

Satyaprajno vatum bhativairagyadi gunojjhitam
Dustam vijnaya tatyaja jugupsam paramam gatih

Satyaprajna found out at once that the bachelor was vile, devoid of all good qualities like devotion, detachment from worldly passions and in utter disgust, he abandoned him.

6.22

Atita janamasamskaravasadaikatamyā bhavanam

Cakara sunyabhavena nirgunatvena va kvacit

Having experience in his previous birth (as Maniman) and due to strong memory in this birth, Sankara meditated on Brahman as attributeless and with identity of souls (which amounts to Sunya tattva of Buddhism).

6.23

Sahayam margayamasa dustapaksaihkadiksitah
Ekaki malino mundastatra tatra paribhramo

Sankara, with shaven head was alone with wicked thoughts and he had staunch belief in Buddhism as it was opposed to Vedas. He was loitering here and there in search of a suitable companion to assist him.

6.24

Kadainnisi sangatya daityastam samabhavayan
Ucusca Sankaracharya tvamasmakam paragatih

Once, the demons (Dvapara and others) approached him during a night and respected him and said 'Sankaracharya, you are our solace'.

6.25 Tubhyam manasvine bhuyah svasti padatalotaja
Sadhakam prtyayamastvamasuryah karyasampadah

'O pure minded padatalotyaja (ie. A person born in Kaladi village) we wish you happiness and prosperity. We think of you in full confidence, as our agent in our task of destroying the Vedas'.

6.26

Pura Bhatabhayatsakya nasta dwipantaram
Narayano'advagattesam tatopyutsadanecchaya

'Earlier to your birth, the Buddhists, who were defeated fled away to foreign countries out of fear from Kumara Bhatta (who would burn themselves alive). Narayana Bhatta chased them to drive them out of those islands also'.

6.27

Tatah utsadya tan Bhatta ayatamanujam nijam
Dustadese ciravasannagrheedddosasangayam

After driving them out from foreign islands also, when Narayana Bhatta came back to his brother, he was not received, as he was an outcast, having lived in the foreign land for a long time.

6.28

Tatah sa sougatamatam punah kincidudagrhit
Bakkaswami tato dwipadajagamatisamkitah

As he was an outcast, Narayana Bhatta started slowly spreading Buddhism again, then Bakkasami, who feared of Kumara Bhatta, had some confidence and came back from foreign islands.

6.29

Kumarah svarmrtam loke khyapayamasa sisyakaih
Narayanastu tatsrutva sokatpavakamavisat

Kumara Bhatta got spread a false news through his disciples that he (Kumara) was dead. On hearing the news, Narayana was extremely sorry and jumped into fire.

Notes: Narayana Bhatta was very strong in his arguments. When he advocates Buddhism, Kumara would not be able to refute him. As such, he hid himself in a secluded place and asked his disciples to spread the false news. Narayana loved him so much that he could not bear the news and hence, committed suicide.

6.30

Apāne tu tato Bakkah pravartayata sougatam
Matam lingatardharairjanīah Kerala janmabhih

Bakkaswami got the Buddhism spread in the bazaar street by his followers in Kerala, who were in disguise as astikas (ie. As if they were following Vedic customs).

6.31

Gowdapadastato nayasamiyesa pravayastada
Tatsrutva yatirupena Bakko gatva tamabravit

At that time, Gowdapada (a brahmin) being old, wanted to become a sage, leading a life of an ascetic. Bakkaswami came to know of his intention and went to him in the guise of a Sage (ie.as a sanyasi) and told him as follows:

6.32

Sanatkumaro Bhagavan presyamasa mam tava
Moksapravartanayaiva dwaitabhavena kim phalam

Sanatkumara, the son of Virinchi, has sent me to incite you with the means of attaining salvation. What is the use in following Dvaita?

Notes: The learned scholars were following Dvaita only at that time, ie. The knowledge of difference between jiva and Brahman. Gowdapada was misguided by the Buddhists, Bakkaswami, who pretended to be an Vedantin and preached in Advaita ie. Identity of Brahman with Jivatman.

6.33

Ityukto Gowdapadastu sambhramena naname tam
Viprasturyasramam prapya tatvam susrava Bakkstah

Gowdapada believed and prostrated before him happily; he ordained into the fourth asram (ie.Sannyasarasrma) and listened to his preachings (ie. As a sanyasin, he had to renounce all worldly passions and Vedic karma and meditate on the identity of Brahman - Soham upasana).

6.34

Tadvivarta prapanco'ayam badhyate janansampadi
Jnanam tu taptalohaptajalanyayena samyati

The preachings of Bakkaswami are as follows:

'The cognized world is not actually existing but it is superimposition in Brahman (adhistana). As soon as Advaita (Identity of Brahman) is realized by this sublated knowledge, it would be realized that the world is 'Mithya' (empirically real) ie. The world and the knowledge of this world will suddenly vanish just like water drops on hot iron sheet.

6.35

Yatha pratyasyateta sarvam badhopalaksanam
Tatastvamanyatha tatvam sohamityuhamarhasi

"The cognition of this world can be classified from perception (pratyaksa), inference (anumana), and verbal (sabda). Brahman is above all these and He is non-cognitive. Know thou art that ie. Entirely without any attributes. You should meditate yourself as Brahman and nirguna.

6.36

Iti Bakkoditam tatvam vicarya suciram dwijah
Sarvabhavamnirvisesam vinanyadvaiksata

'The Brahmin, Gowdapada, pondered over the theory taught by Bakka for a long time and realized that the Brahman was absolutely attributeless and that this world was only superimposed and not real. The fact that the world was real and Brahman was perfect with unlimited auspicious qualities did not strike to his mind at all.'

6.37

Govindastam samasadya tatah sannyasamacaran
Sampradayagam tatvam srutvopasta yatharthadhih

Govinda Bhatta approached Gowdapada and took sannyasasrama from him and followed the same theory (traditional from Bakka) thinking that it was only the valid one.

6.38

Govindaswaminam sadum tam gurum samupaihi bho
Tato dandadikam prapya srunu tvam tattvamuttamam

'O Sankara, you accept Govinda Bhatta as master and take sannyasasrama from him and listen to his invaluable teachings'

6.39

Manah pravisya sarvesam tva vayam rocyamahe
Visnurvidusaya gunanityukta yayurasurah

'We will enter the minds of the astikas (who have belief in Veda in form and make them helpful to you and love you. You start assassination the character of Vishnu by citing Vedas of wrong interpretation). So saying the demons went away. (Thus the teachings of Asuras from Stanza 24 to 39).

6.40

Vatuh satah sa Govindaswaminam praitkata kvacit
Bhuyasam bhavatah sisyo no me'anyatvadrso guruh

At once the deceitful bachelor, Sankara met Govindaswami (as told) and said - 'I do not find any other master equal to you. I want to be your disciple'.

6.41

Ityucivamsam Govindah sa tam paryagriddrtam
Pracchadya sunyaviditvam vedantivyapadesatah

6.42

Vartayamo matam sviyamanyatha garhayanti nah

Tadartham surtahrdayam Brahmadatastnomyaham

Govinda Bhatta readily accepted him as his disciple. Sankara told him 'We shall preach Sunyavada (Buddhism) in the guise of Vedanta or otherwise, the people will abuse us as Non Vaidikas. As such, I will study Brahmasutras under Brahmadata (a sannyasi) to know the meaning and significance of the same'.

6.43

Iti Govindamabhasya Mayi siddhantinam yayau
Prabhakara kumarabhyam sakam Bhaskarasamyutah

So saying to Govinda, the deceit Sankara went to Brahmadata (Siddhanti) along with Prabhakara, Kumara Bhatta, and Bhaskara.

6.44

Susrava sutrabhavam sa Brahmadataatridendinah
Sisyaste prayayuh sarve vibhinnamatayo mithah

He listened to Brahmadata, the 'tridandi' sannyasi and grasped the meanings of Brahmasutra. Although others studied with him, they understood in different ways.

6.45

Bhattam sisyesu vinyasya Bhatto diavamasevata
Guruh prabhakaram tene Bharaveranujah sathah

Bhatta Kumara preached his philosophy (Mimasa sastra) to his disciples and died. Guru (Prabhakara), the brother of Bharavi spread his philosophy (Mimamsa sastra).

6.46

Sutrah prapancayamcakre Mayavi swogatam matam
Sunyam Brahmapadenoktya tathavidyeti samvritam

The deceitful Sankara spread Buddhism only in the garb of Brahmasutras; he substituted the words 'Sunya' and 'Samvriti' (of Buddhism) respectively by words 'Brahma' and 'avidya' (of Vedanta), the characteristics being the same.

6.47

Satvadi dharmarahityam sunyatayai jagada sah
Sutramurdhrtya siddantamutsutraihi sviamuccakshih

6.47

Abhasya bahubhih sabdaih katham Vedantitamiyat
Atatvavedakah prayo Vedah kecinnirarthakah

6.48

Iti Vedantavadah syatkatham vadastadantakah
Karnaupyadhuatta siddhanti bhasyam tatccusruvanmanak

He described 'Brahman' as devoid of all qualities just like 'Sunya' having no attributes at all. He quoted Brahmasutras as authority but deviated from their meaning to suit his own theory. How can he be called a Vedantin? Most of the passages were not favourable to him, and he called them 'Atatvavedaka' (ie. Not valid as they describe unreality - ie .Not Brahman). Some portions of srutis like Jhasjhari and aa ha hoo etc were discarded by him as meaningless. As such arguments would be a death blow to the sacred srutis, how could it be 'Veda Vada'. On hearing Sankara's interpretation, to some extent, Brahmadata closed his ears, as such things should not be heard.

6.49

Bhaskarah karkasaistarkaidurbhasyam tadkhandayet
Duhsastramapathan daityastata eva Haridvisah

6.50

Asuravesatah sarve Sankarasya vasangatah
Jivesvaradwaitamatamuriri cakruradarat

Bhaskara refuted Sankara's Sutra Bhasya by hypothetical arguments, as an aid to invalid inference and to cognise the defects in the opponent's arguments.

But the demons, who were opposed to Sri Hari by nature continued to study the defective Advaita. Many people, being influenced by demons, became followers of Sankara. And they took keen interest in advocating identity of Jivas

and Brahman (Jiveswaradvaita).

6.51

Vasicikisurnikhilansca jantum sa vartmabahyanapi hantumiccha
Sakteya mantranabajatsa mayi sa Bhairavi tasya cakara dowtyam

Sankara meditated on Sakti Devatas and chanted appropriate mantras in order to capture the hearts of common men through them and to destroy the opponents. The Sakti devata, Bhairavi responded to his prayers and she became his messenger.

Notes: This blessing of Bhairavi and its subsequent influence is no vain boast on part of Advaitins. I spent at least five years listening to Advaitins of various hues (often contradictory, which Shri. Appaya Dixita tries to explain away as the thousand petalled lotus at the feet of Adi Sankaracharya) lecturing on hours together on 'nothing'. Read several lakhs of words which were skillfully weaved to communicate 'nothing', until I was woken up from my slumber by the works of Sri Madhva which showed that the emperor indeed had no clothes. When I read statements in dvaita books, such as 'When a statement says that everything is illusory, that statement first becomes illusory' it was really like having a cold water bath!!! Throughout this period, I was normal human being sensing even a little extra salt in my food, but could never sense anything fishy in the world being illusory. My point is that unless there is some extraneous influence of such dur devatas, many intelligent, well educated and otherwise empirically lead people would have not fallen for such nefarious doctrine. Personally, I am as convinced about the existence of such dur-devatas and their influence in favour of Advaita as I am on the falsity of that doctrine.

I have heard (but not read) that Sri Vijayadasaru has given a list of dur-devatas that should not be worshipped. I request learned readers having that list to share it with us. Just as we should know what deities to bow, we equally need to be warned on what deities to avoid.

Iti Mani Manjaryam Sastah Sargah

Atah Saptama Sargah

7.1

Tatah sa visvarupasya grham vavraja sankarah
Kimapyabodhatapangaviksaya tatpriyamuna

After captivating Sakti devatas (Bhairvai), Sankara went to Viswarupacharya's (a Brahmin) house and he made known to his wife something by his very crooked sight.

7.2

Jaghatate tayormamksu cetasitvitaretaram
Nileeno'adhwanayadbhiksumnirsithe pranganadhbahih

They had some understanding immediately. In midnight, the saint went out of the backyard and made some signal sound, concealing himself.

7.3

Niryaye'kalakusmandapatakataraya kila
Taya kincitparigate nidraya nijabhartari

When the husband had gone asleep, the lady went out under the pretext that a pumpkin had fallen down from the plant.

7.4

Brhattamattamangena spharasphing masrnatvaca
Tena durbhiksunottunga Ghana stanyataya'rami

The corrupt saint with large head and bulged posteriors had pleasure with stout and close breasted lady - the wife of Visvaroopaa.

7.5

Patyuretya saniarnari samipe'asea viklaba
Kusmandakathaya caiman prabhudhya tamabodhayat

Being frightened, she came back and slept by the side of her husband and when he woke up, she narrated the story of the pumpkin.

7.6

Tatah pratarvivadecchuh Sankaro vipramabravat
Jalpavah prasnikatve'asau kalpyatam dayita tava

Next morning, Sankara wanted to debate with the Brahmin (ie. Visvaroopaa) and told him, "We shall have a debate and let your wife be the judge".

7.7

Sa asramantaram prayadyah parabhavamesyati
Ityuktva tena so'ajalpet sa patim jitambravit

'One who is defeated in the debate should embrace different asrama'. With this condition, Sankara had debate with him; the judge, the wife of Visvaroopaa, declared that her husband was defeated.

Notes: The condition was that if Sankara was defeated he should become 'Grhastha' - a family man after discarding sanyasa and that if Visvaroopaa was defeated, he should become a sanyasi leading an ascetic's life. The stake was so severe that no body would agree to have the wife of the participant as the judge. In this case, it is a surprise that a Sanyasi had proposed the wife of his opponent to preside and give judgement. It was perhaps done so with some ulterior motive.

7.8

Tatah paryavrjapviprastaya reme sa Sankarah
Kvacittenasuresena sahapasyat sa mandanam

As per the condition, Visvaroopaa became a sanyasi, leading an ascetic life and Sankara enjoyed the company of his wife. After some time, Sankara along

with the great demon (the new saint) met the Scholar Mandana Mishra.

7.9

Yo Bhattena parabhuto bhuastrani suresvaran
Niryayau varanarudhah sa tam Sankarambravit

Mandana, having been defeated by Bhatta Kumara in argument studied many scriptures and he was given an elephant as a gift by the King. When he was once going on the elephant, he met Sankara and told the following words:

7.10

Kuto munda iti praha agalatmunda ityamum
Mandanastvaha panthanam prcchamityatha so'abravit

7.11

Kimaha pantha iti te matha randeti Mandanah
Ahatam Bhiksukah satyamada pantha it eechalam

When Mandana asked some questions, Sankara fabricated his very words to give a different meaning and gave answers perversely as follows:

Mandana - 'Kute Manda? (Meaning 'O bald headed (well shaved) man, where from are you coming?)

Sankara fabricated those words and answered - 'O Mandana, I have got shaven upto the neck'

Mandana - Panthanam prcchami (Meaning - 'I asked the way')

Sankara - Kimaha Panthaha (Meaning - What did it say?)

Mandana (angrily) - Te matha randeti (meaning that his - ie Sankara's - mother was a widow)

Sankara - 'Satyamaha pantha' - It told you the fact - (meaning, Mandana's mother was a widow)

7.12

Nigrheeto'apratibhaya Bhairvya kukkutena ca
Ksobito Brahmanah sikhramanvavartata Bhiksukam

Mandana was disheartened and could not say anything further. On the influence of Bhairava and Kukkuta (Sakti devatas subjected by Sankara), he followed Sankara and became his disciple.

7.13

Totakah Padmapadasca Jnanoccho Beejabhuk tatha
Ityete Mayinah sisya asanscatvara ulbanah

Five wicked persons by name Totaka, Padmapada, Jnanothama, Bijada became disciples of the deceit Sankara.

Notes: They were wicked because they destroyed the minds of even the saintly persons by their perverted teachings.

7.14

Siddhitrayamakarsuste sisya jnanottamadayah
Totakadini cadvaram tamisrasya nirargalam

Those disciples of Sankara, Jnanotama and others wrote books by name Istasiddhi etc (three works) which were entrance to eternal hell.

Notes: Those works were gateways for eternal Hells - Tamisra etc because they decry the greatness of the Almighty by stating that His attributes are not real and that this world consisting of sky, sun, moon, etc - visible and invisible is not His creation but it is an illusory, just as silver seen in a shell out of ignorance. All the Scriptures, srutis and smritis proclaim that. He is the creator, protector as well as destroyer of this real world and He is the solace and salvation ie. To get out of this bondage, which is the cause for all our sorrows. To decry such auspicious qualities by perverted arguments is devilish and scriptures say that such demonic persons are Tamasas and they go to eternal

hell after liberation.

7.15

Tesam sisypaprasisyadya yatyabhasascaturvidhah
Abrhayanta vamsan svan nyasayanta prthagjanan

Those four so called saints, Jnanottama and others initiated the disciples and their students into four types of sannyasa (Hamsa, Paramahamsa, Bahuda, and Katicika) but they were also wicked by nature and they were under the garb of sannyasis and they increased their tribe.

Notes: This is not stated by the author out of hatred. The information may be confirmed with reference to relevant passages in the Skanda Purana, quoted by the great commentator Vidvan Rajapalaya Raghavendracharya, Dharmadhikari of Mysore Palace.

7.16

Daksinasam tato gatva dagdhva matuh kalevaram
Agatya svamaiham prapya Sankaro rogapiditah

Sankara went to his native place in the South and cremated the dead body of his mother and went back to his Mutt in North and suffered from disease.

Notes: When Sankara's mother died, no Brahmin came forward to dispose off the body, as her chastity was questionable. As such, Sankara himself burnt the body in the backyard of the house - Vide Sankara Vijaya by Purusottama Bharati).

7.17

Tatah kale samayate svasajwara bhagandaraih
Dukkadaih piditasyasya vani kincidaliyata

When his death was approaching, Sankara was suffering from venereal diseases, fever and deep breath. His voice became very feeble.

7.18

Mumursum svagurum drstva Mayino vedavidvisah
Bhagavanah param krtyam kimprccham sasamsambhramah

The deceitful disciples, who were the enemies of Vedas, went to their dying master hastily and asked 'revered master, what we have to do now?'

7.19

Sa smaha tan krtaprayam satyam krtyam mahasurah
Utsadyatamayam ksipram paratirtharya sisyakah

Sankara told them 'O Great Demons, I have almost done my duty; but the disciples of the Great Paratirtha have to be destroyed.'

7.20

Paratirthah prakrtyaiva sapanugraha saktiman
Tivravrataistapobhisca pravaya atyajattanum

'Paratirtha, who had by nature the power of blessing with a boon or retorting with a curse, is now dead of severe penance and immersion in deep study of scriptures always. (So you have no fear of him now).

7.21

Satyaprajno duradharsah saktoptha haridvisam
Rsibhyo himavatprste srutirvakhyati gocarah

'Satyaprajna, the powerful disciple of Paratirtha, unconquerable by anyone is capable of destroying the enemies of Sri Hari (demons), but he is seen in the backside of Himalaya mountains teaching and imparting knowledge of scriptures to his disciples. (You have therefore no fear of him also).

7.22

Tatsisyo nipunah santo vedavedanta kovidah
Srutirvyakhyati sisyebyah pancasebyastapomayah

Satyatirtha's disciple (by name Prajyatirtha) who is well versed in all the Vedas, Upanishads is imparting scriptural knowledge to his followers – five or six students (in Nandigram).

7.23

Nanyosti sampradayajnah sruterdaiteyapungavah
Etya Hamsaniman ksipramutsadayata nirbhayah

O Great Demon, none other than Prajyatirtha knows the traditional meaning of the Vedas, you go to this sage immediately and destroy him without any fear.

7.24

Adisyetham balavatah sisyan Biksurmuhasuran
Ahuya caturo daitya nahantevasino guruh

So saying to the Great Demons, who were capable of executing the instructions, Sankara called four other intelligent demons and told the following:

7.25

Beejadamsruntasmakamesyantam bhavasankatam
Ityuktaste dasadisah paribhramya samagatah

'You go to Beejada and ask him what are the difficulties and sorrows I have to face in my future births'. They went in all the ten directions and came back to him.

7.26

Kimapasyate Bijadah kimavocatsa me gatim
Itynklaste svaguruna rahastam pratyacaksata

He asked them whether they could find Beejada and if so what did he say about his future births. They told him confidentially the following words.

7.27

Guroh ka ne gatiriti drstam drstam naram prati
Vicaryapyuttaram naptamityekah punarbravit

One said that they asked the people, whoever they came across about the future of guru, but we could not get any reply. Another said the following.

7.28

Dvayam Sankarasyasti padmasya caikam mamaikam ca nasti
Giretvetaya kadukakridamekamaveksee antyajam pakkanate kvaceti

He said he saw an outcaste (Candala) playing with the ball near his hut and that he told that Sankara had two births, Padmapada one birth and he (the disciple) had not even a single birth. (He said that he had not even a single birth).

7.29

Haha bijadaisagudho madiyo bhuyasthata vyapto'ham gunesu
Kimvasmakam Bhavi kavagatih syadhitham jalpannapa dirgham sanidram

Sankara lamented 'Alas, my beloved Bijada, you are concealed as an outcaste (Candala). I have to be associated with Avidya (Guna) again. Where do I born again? What would be my fate? - so uttering in distress, he went to eternal sleep. (He breathed his last).

Iti Manimanjaryam Saptah Sargah

Atah Astama Sargah

8.1

Mayavins samadista murkhh pattalajanmana
Nandigramam samasadya hamsanamadhanmatham

The stupid Jnanottama and others, who were instructed by the deceitful Sankara went to Nandigramam and set ablaze the mutts (monastery) of Prajnatirtha and others.

8.2

Nijaghrurgovrjam grame bhairavya balkanapi
Vipranajvarayan daitya abala udasadayat

With the influence of Bhairavi, the demon killed cattles and children in Nandigramam; They gave untold miseries to the Brahmins and spoiled pious ladies.

8.3

Prajnatirthah sesisyasaw cchinnadandakamandalu
Uddisya prastitah pratah satksetram pourusottamam

Prajnatirtha with broken stick and Kamandala went to sacred pilgrimage Vaddijagannatha next morning with his disciples.

8.4

Mayinastananudrutya hamsagryan vijanasthale
Abhihatya nipatyacuh smpraptaprsnasankatan

The demons followed them and threw them down in a lonely place and struck them with a fist. When they were in the agony of death, the demons told the following:

8.5

Asmananuvrajadhavam va mriyadhvam va vicintyatam
Ityuktva mayibhirmurkhairanvayameti te'bruvan

The demons asked Prajnatirtha and others to think of two alternatives whether

to follow their path of religion or die. They said that they would follow them.

8.6

Atha jnanottamastebhyo dandadikam khalah
Vyatyasyalanchanam copadidesakutamasuram

When they consented to follow the demons, the wicked Jnanottama gave them separate stick Danda and ascetic vessels (kamandalu), changed their symbols and taught them the demonic philosophy of 'Mayavada'.

Notes: Prajnatirtha and others were wearing the string of tualsi beads, urdhvapundras with Gopichandana - those being Vaishnava symbols. The demons changed the symbols to Rudraksha beads and tiryagapundras with vibhuti. He taught his Advaita philosophy decrying the difference between jiva and Brahman etc.

8.7

Tebhyaste nipuna aamsah parama gudacetash
Srutvh sarirakam bhasyam vyacakhyustarka karkasam

Those intelligent sages (Paratirtha etc) studied sariraka bhasya, Sankara's commentary on Brahma Sutras which is full of defective inferences. But they had correct knowledge in their minds ie. Vishnu sarvottamatva etc, under the guise of Advaita.

8.8

Mayino vancayitvenivam santosavivasayan
Anando balamathagan nyavasansahatairam

Thus, being deluded, the Demons thought that they were converted to their religion and were happy. Prajyatirtha and others were living along with them in the Monastery by name, Ananda Bala.

8.9

Visvasya Prajyarithraryaamaikatmopasti nistitam

Mayavadaratam drstva mayinojahrsurmuda

The demons (Jnanothama & others) believed that Prajyatirtha and other sages were well versed in Mayavada and they were very happy again and again.

8.10

Tam sasisyam sadacaramavalokyatha mayinah
Panabhogabalakanksa vihaye prayayau sanai

8.11

Ayam hi Prajyatirthah sadacaratikarkasah
Grunasman duracara garhapediti bhiravah

The demons, Jyanottama and others were addicted to drinks, indulged in enjoyment with women. As Prajyatirtha and other sages were of good conduct, they feared that they may be blamed by the pious, and hence they slowly left the place under some pretext.

8.12

Prajyatirhastada sisyan hamsanahuya sammatam
Rahasyaha mahaesa harinanugrahaah krtah

When the deceit men left, Prajyatirtha called his disciples and other pious men and told secretly that it was only by the grace of Sri Hari that those culprits left them.

8.13

Barbara mayinah sarve yayuvisvasya nah sukham
Parayitva caturmasavrtam yamo vayam tviti

He said 'If gives us great pleasure that low caste and corrupt people left us. We shall finish Caturmasa vrata here and leave this place'.

8.14

Gatva Gangam tatah snatvamuktvamho mayisambhavam

Mayivyajena yasyamo Nandigramam sanaih sanaih

'We shall go to River Ganga (Bhagirithi) and wash our sins due to our association with corrupt demons and proceed further Nandigrama under the disguise of Mayavadins'

8.15

Ityukta Prajyatirtharyascaturmasyadantaram
Gatva sasisyo Gangayam snatvayuduttaram disam

So saying, Prajyatirtha left that place along with his disciples after Caturmasya vratam, took bath in River Bhagirathi and went towards North.

8.16

Nandigramam samasadya harim sasmatha tajjanin
Niroganakarodaryo raho nathamasevayat

Prajyatirtha went to Nandigrama and meditated and asked others to meditate upon the Almighty, Sri Hari; he purified the minds of his followers from the defects caused by the demons so that they may have devotion towards the Lord.

8.17

Prajyatirthasca tatsisya bhaktya sambhajita janaih
Badaryam munayah snatva tirthe tivram tapocaram

Prajyatirtha and his disciples were facilitated by the people at Badri; they took bath in the sacred river and observed severe penances like fasting.

8.18

Narayanam Namastubhyam mamo vastatvikah surah
Ha Ha nah sugarim dehi guro natheti cakrusuh

They cried and prayed 'O Narayana, prostrations to thee, O

Tattvabhimanidevatas (Presiding deities), salutations to you, O, our Revered
Guru Satyaprajna lead us in the right path for salvation'

8.19

Tesamavirabhut satyaprajyah sakam mahribhih
Tasmai Hamsa drutam nemuh sarve te daityapiditah

Satyaprajyathirtha manifested himself along with other great rishis to Prajyathirtha
and others who had been troubled by the demons, bowed down to them
immediately.

8.20

Krandantah patitan bhumau satyaprajyo mahatapah
Ajnayothapayamasa jananstesam mahadbhayam

The great ascetic Satyaprajya who was aware of their mental agony, ordered
them to get up and lifted them, as they had fallen on their feet.

8.21

Upavisyasana tasminnupavesya ca tan munin
Uvacaham bhayam vedi bhavatam tapasakhilam

Satyaprajna sat down and asked Prajyathirtha and other sages to sit and said -
'From the divine power (tapas), I know all your difficulties and mental agony'.

8.22

Ayam kalah kalaih saksat tena copkdrutaah jamah
Vatsa vimumcaatatyugram tavaviplava samkatam

'The presiding demon for this age is Kali directly. Naturally, the pious men
have to face all sorts of atrocities. They destroy the valid knowledge of Vedas
by defective reasonings and wrong interpretations of Vedas. You, Prajnatirtha,
don't be sorry for it'.

8.23

Tavami Prajyatirthaaantevasinah pourustottamam
Ksetre yantu param siddhimupasya purusottamam

'O, Prajyatirtha, let your disciples go to Jagannatha pilgrimage and worship the Almighty and pay homage to Him. They will attain moksha (salvation)'

8.24

Sisyevakah srutinam te sampradayabhignptaye
Carata mayibhih sardham tesam chandanuvartanam

'Let one of your disciples associate with the demon and preach their philosophy in order to protect the traditional meaning of the srutis'.

Notes: If all the disciples attain salvation as stated in the previous verse, who is to propagate the traditional meaning of the srutis? As such, Satyaprajna ordered that a competent person knowing the valid meanings of seemingly doubtful passages in Vedas, such as Tatvamasi, Aham Brahmasmi, Ayamatma Brahma etc, should be in midst of demons and initiate like them; and preserve the traditional version of the srutis without their knowledge. In due course, it will be preached to pious people by the most competent Devata and Jivottama, Vayudeva.

8.25

Sannyasyetsanipunamekam vamsadharam dvijam
So'apyanyamanyam sopiti vamso na syadakhanditah

'Let that disciple (sannyasi) who will be in the midst of demons give sannyasa to another competent person who is capable of preserving the hereditary customs (of Durvasa Muni) and that sannyasi to another such person. In this way, the tradition will continue without break.

8.26

Narayanah parah swami satyajyanadisadgunah
Tasya dasosmyaham satyamkityupasa pravartatam

'Let Him meditate and preach that the Almighty Narayana is the Supreme Being; He is the Lord and controller of this visible and invisible world; He is the creator and destroyer of this world, which is real like Himself and not illusory; He is full of auspicious qualities like valid knowledge, happiness etc, which are all everlasting. All the attributes are part and parcel of His nature; All the Vedas praise His glory and so on. I am only His humble servant; so also all the jivas. The difference is also everlasting. (ie.

Paramarthika like Brahman).

Notes: Every word in this verse has got vast meaning. The translation is only a short note. Prajyatirtha and other sages understood the instructions of Satyaprajya. It is nothing but a gist of Tattvavada of Sri Madhvacharya.

8.27

Mayinam lanchanam dharyam karyam tannamandrkam
Smrtva harim tadnatatam mayavadasca patyatam

You wear symbol (vibhuti etc) just like the demons and you bow down to him; but when you bow down think of Sri Hari, who is the internal soul of all the jivas and who is the Chief Inducer of all; and read Mayavada sastra.

Notes: As they would be following the customs of the Mayavadin, there would be no fear from them.

8.28

Mahasuramaye loke naivaaviskrastumarhasi
Bhairavya va krpanya va Mayino ghnmti vaidikan

"As the world is now pervading by the Great Demons like Kali, you do not try to preach Tattvavada; Jnanottama and other demons will destroy you with the influence of Bhairvai, Krpani etc. and with swords.

8.29

Tebhyo gopayatatmanam sampradayam na muncata
Ityuktva satyasamvittam tyajyam dandapatadikam

8.30

Mayidattam punastebhyo dandadyam purvaddhadau
Tananujnayapya satyatma purvavat sa tirodadhe

"You have to protect yourself against the harm from demons and at the same time you should not give up the hereditary customs, you may abandon the stick (danda), robes, etc given by the demons". So saying, Satyatirtha gave separate danda, robes, Kamandalu etc to Prajyatirtha and other sages. Then he asked them to go away and he himself disappeared.

8.31

Prayasisya yayuh kshetram viraktah paurusottamam
Prajyo Gurupadiste margenovasa mayibhih

The disciples of Prajyatirtha, who were above wordly passions and always meditating on Sri Hari, went to the sacred place, Jagannatha. Prajyatirtha was moving with the demons as directed by his Guru, Satyaprajna.

8.32

Ekam vamsadharam sisyam krtvopastimasiksayat
Anyam samnasya so'pi svam sampradayamasiksayat

Prajyatirtha gave sannnyasasrama to a competent disciple and taught him the traditional customs and correct meanings of the Srutis, as learnt by him from Satyaprajna;

8.33

So'pyayamityayam vamso' nodacchidyata bhagyatah
Tatah kevalavamse'smin mayibhi svajanabhramat
Grhyamano'eyutapreksah parvivrajyamupagamat

The same procedure was followed by the latter sages and this tradition continued by God's grace. The demons thought that they are true followers of their customs. In that line, one competent person was initiated as sannyasi by name Acyutaprekshacharya.

8.34

Athasuranam srutidusakanamutsadanayarthayatah surendran
Anandayan Sridayjitatyayesah samjivanatmavatatara bhumau

When Achutapreksha took sannyasa, the chief deities Garuda, Sesa and Rudra etc prayed Vayu deva to destroy Mayavada and establish Tattvavada. On being ordered by the Almighty Sri Hari, Vayudeva, the chief executive of all sentient and insentient world was born on earth to please these deities by destroying the demons who were enemies of Vedas, as they had misinterpreted them. (As misinterpretation of a sruti gives conflicting meanings it is as good as destroying the Sruti).

Notes: This stanza commenced from the word 'Atha' which denotes 'Good fortune'. At the advent of Vayudeva, this world of pious people would prosper, as they would be imparted with the right knowledge leading to salvation.

8.35

Sa Bhagavanupanitimitah pituh sakalaveda sulaksanalaksitah
Adrta paramahamsyamathasramam yativarsi paramacyuta cetasah

(Bhagavan Vayudeva was born in a Village, Pajaka near Udupi as son of a great scholar by name, Madhyageha Bhatta. His name was Vasudeva as a boy). He was initiated into Brahmacharya asrama by his father. Thereafter, he studied all the Vedas and other connected subjects like Siksa, Kalpa, Vyakarna etc like any other student - although he was the source of all knowledge - He took sannyasa asrama from the great Achutapreksha.

Notes: He studied Vedas under an ordinary teacher and took sannyasa although he was far above the teacher and Achutapreksha. This was only to imitate the world. His knowledge will not tarnish at any time. He is the supreme most jivatman and he is the only jivatman to have the perfect and right knowledge of all the Vedas and Sri Hari. He was rightly named as 'Purnaprajna' by his Guru

Achutapreksha, who had the purity of mind, as he had dined in the house of Pandavas in his previous birth. He had taken the food prepared by Draupadi and offered to Sri Hari by Bhimasena, who was an incarnation of Vayu himself.

8.36

Pravartitaya sankadibhih pura tatah prastat paratirtha sisyaraih
Harerupastim svaguru prasadam madhvaya bhakyopadidesa hamsarat

The traditional knowledge of Vedas from Sankara, Sanadana Risis were inherited by Paratirtha, Prajyathirtha and others upto Achutapreksha was preached by the latter to the new sannyasi Vayudeva, named Purnaprajna with all sincerity and devotion.

Notes: The preachings of Achutapreksha were unique as he had known previously by the grace of Lord Anantesvara that he would get a dynamic and most intelligent disciple from whom he would know Brahman correctly. Having been associated with mayavadins and studied their scriptures, even Acyutapreksha's knowledge was tarnished. On a later date, Sri Madhvacharya removed all his doubts by his arguments, and his mind became afresh.

8.37

Gunanantaanupasamharan hareranatarudesu durantasamtateh
Anantarupo Bhagavanantadherupasta sarvadi suparvanam

Bhagavan Sri Madhvacharya who is the preacher of Garuda, Sesa and Rudradeva took indefinite number of forms to meditate upon infinite forms of the Almighty, Sri Hari, who is perfect with all auspicious attributes, in all forms, which is not only fully known by anyone, including Sri Lakshmi.

Notes: There is a purana - struti which states that Vayu has three crore of forms - 'Triakoti rupah Pavanacca me sutah' - Vayudeva has the same strength and knowledge unblemished in all his incarnated forms - Hanuman, Bhima and Madhva. He is the only deity who can meditate on Brahman as stated above according to his capacity.

8.38

Dasyormanita uditam durbhasyam vyasya Madhva arardhyah
Vedanta sutra bhasyam sakala srutitarka brhmitam cakre

Sri Madhvacharya, who is adored by all deities, wrote correct commentary on Brahmasutras, supported by lot of srutis and defectless references and

criticized the vile commentary of Maniman (Sankara) who had concealed the valid meanings of sutras by his wrong interpretations.

Notes: Concealing the valid meaning of sutras amount to stealing away the sutras itself. As such word 'Dasyuh' is used in the words - meaning, looting away precious objects.

8.39

Tatana tantra sruti gitakanam Bhasyani Vedesvara cakravarti
Purana Ramayana Bharatanam cakara tatparyavinirnayam ca

Sri Madhvacharya, who was the Master of all Vedas and all scriptures was commended by Sri Vedavyasa Himself to write commentaries on Brahma Mimamsa, Upanishad, Rigveda, Bhagavad Gita, Srimad Bhagavata, Ramayana, Mahabharata etc. Thereby He exposed the correct and valid meanings of all srutis etc., and conception of Brahman - Sri Mahavishnu.

Notes: In all, Sri Madhvacharya wrote thirty-seven works which are commonly known as 'Sarvamula'. All his works are very terse with vast meaning, which Devatas can only understand fully - of course, to the extent of their capacity. At the same time, the works can be understood in the ordinary way by human beings also which give valid knowledge of all scriptures to the extent of their mental capacity. Major portion of his work is full of quotations from various branches of Vedas, Upanishads, Puranas in support of his arguments and findings. They are unrefutable. He quotes rare branches of Veda ie. Bhallaveya, lamigee etc., and rare smritis like Brahma tarka, which were not known to his predecessors. There are many events in Ramayana and Mahabharata which appear to be incongruous. Sri Madhvacharyahas classified and decided the position (Taratamya) of many deities and demons, taking both the epics together. This is a marvelous work. Such inspiration had not flashed to other acharyas like Sankara and Ramanuja. They did not write any commentary on either Ramayana, Mahabharata or Rigveda. Sri Madhvacharya is the only Acharya (Philosopher) who had taken the whole of Hindu mythology to establish tenets. As such, Dvaita philosophy is the only philosophy, consistent with all srutis and smritis without any exception.

8.40

Tarkikaviradapunjabhanjana Madhvakesarini hanta jrumbhite
Sankatena ca bhayena mayigomayavo dasadisah paradravat

The Mayavadins, whose arguments were full of logical inconsistencies, ran away in fear and distress in all directions when Sri Madhva attacked them with his arguments just like the jackals ran away in scare on hearing the lion roar.

Notes: The Advaitins could not argue with Sri Madhva. They were sure that they would be defeated; if they do not argue, the ex-parte decision would be against them. As such, they were in distress.

8.41

Vyadyotista viclavritarueirah sampurnavidyakarah
Krsnasyadbhuta viryavarnanaparo namrthasarthojvala
Sarvedradjsurendratalitapado mayivinam bhisana
Sri Madhva vijayi ca Madhvavijayo Narayana prodbhavah

(At the end of a work, it is customary to have a happy ending with 'Mangala sloka'. The author concludes stating that he wrote immediately another great work - Sri Madhva Vijaya - which is not only the biography of Sri Madhvacharya but a multi -faceted work as described below -)

Sri Madhvacharya and Sri Su Madhva Vijaya in metrical forms have common features as under:

'Vicitra vrttarucirah' - Sri Madhva made history of his own which is unique and very interesting. Madhvavijaya, the sacred work has been composed with different metres in figurative Sanskrit, which is very interesting to read.

'Sampurna Vidyakarah' - Sri Madhva is the source of all knowledge including Brahavidya. Similarly, Madhva Vijaya is also the mine of all knowledge leading to Brahma vidya.

'Krsnasyadbhuta virya varnanaparah' - Wherever Sri Madhva went, he was praising the glory of the Almighty, the Supremacy of Sri Hari (Krishna) and established the same. Madhvavijaya proclaims the same.

'Namartha sarthojvalah' - (1) Sri Madhva proclaimed that Vedas could be interpreted in three ways - Adhyatmica, Adhidaivika, Adhibhautika. His predecessors were ignorant of this. (2) He established that Sri Hari is entirely different from all other sentient and insentient beings and that the five fold differences, experienced by all of us, is eternal and not illusory. Madhva Vijaya

contains many stanzas that have more than one meaning. It is a gateway to have four purusarthas - Dharma, Artha, Kama, Moksa.

'Sarvendradi surendradalitapadah' - Sri Rudradeva and all other deities worship and pay homage to Sri Madhvacharya. Each one of the presiding deities of Directions (Dikpalakas), composed songs glorifying Vayudeva in form of Sri Madhva as he had fulfilled their ambition in destroying the demonic philosophy and establishing the valid knowledge in the minds of pious men. Gandharvas sung the songs in heavens, in the court of Indra Deva. Divine dancers (Apsaras) danced and Tumburu, Narada and others played instruments in jovial mood. Madhvavijaya has also a song glorifying Sri Hari and Vayudeva in various incarnations, as it is praised by Sesa, Garuda, Rudra and other deities.

'Mayinam Bhisana' - Sri Madhvacharya was a terror to Mayavadins and other demons; Madhva vijaya is also a terror to them, as there are many instances where the Mayavada has been condemned with very strong arguments.

'Narayana Prodbhavah' - Sri Vayudeva descended from heavens to earth in form of 'Madhva' on the orders of the Supreme Almighty - Sriman Narayana. Similarly, Madhvavijaya came to light through Narayana Panditacharya, being inspired by Sri Narayana.

Notes: All the above qualifications of Sri Madhvacharya are depicted in various srutis and puranas. As it would be very voluminous to quote them, this humble translator restricts his pen at this stage. The Lord Lakshmi Venkateshwara dwelling in the lotus heart of the most revered Sri Mukhyaprana (Sri Madhva) be pleased by this brief translation.

Iti Manimanjaryam Astamah Sargah

Courtesy:

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Translated by S. Narayana Rao, Bangalore - 580 019 (Translator's name acknowledged in June'90 issues onwards).

Dear Hari bhaktas,

With this, we come to the end of Sri Mani Manjari postings.

I have been in some hurry regarding its postings, so could not wait to do the ITRANS of the text before posting. A handy text for parayana has been published by Sri Raghavendraswami Mutt, Mantralaya. To the best of my knowledge,

no english translation of the work exists, except the one by Narayana Rao that has been posted. Given the nature of its contents, and our 'secular' climate (even within Dvaita institutions), it is not likely that we will be seeing many translations.

I am extremely grateful to God for having given me the net connection, the ready materials, and an interested circle to post these materials. I am happy to be a part of this highly focussed group.

Dedicating this to Sri Lakshmi Hayagriva who ever resides in the pure heart of Sri Yantaroddaraka Sri Hanuman and in the Rju Sri Vadhiraaja swamiji of Sonde.

Sri Bharatiramana Mukhyapranantargata Sri Lakshmi Narayana Priyataam
Sri Krishnarpramastu

Kind Regards, AR

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If God brings you to it, He will bring you through it.

Happy moments, praise God.

Difficult moments, seek God.

Quiet moments, worship God.
Painful moments, trust God.


Every moment, thank God
Posted by K.N.RAMESH at [3:11 AM](#) 

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